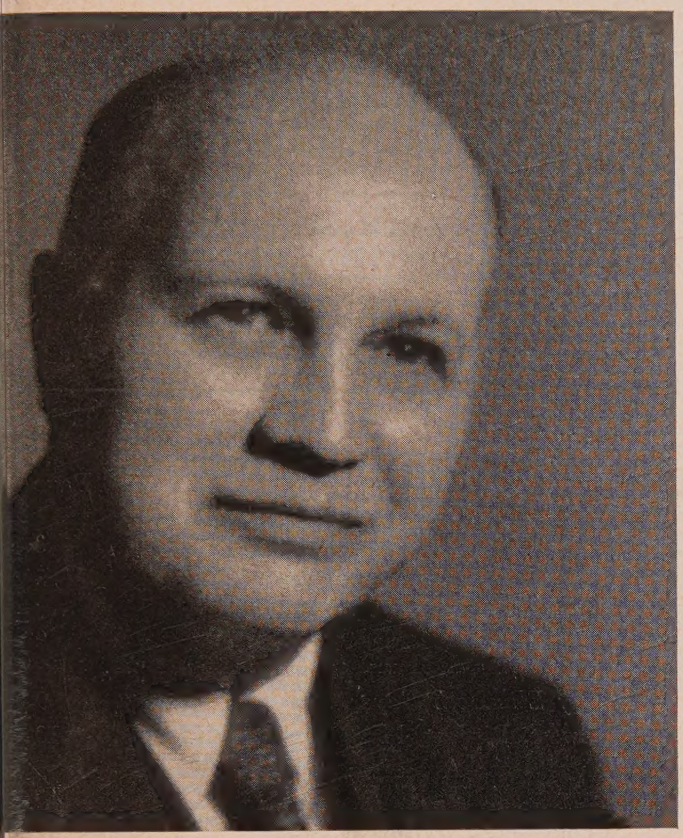
NATIONAL COUNCIL
OUTLOOK
JANUARY 1954



The Council's Pilots

ROY G. ROSS
General Secretary

ROSWELL P. BARNES
Associate General Secretary

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OF RELIGION

In this issue:

Foreign Missions in a Changing World

The Churches and Spanish-Speaking Americans

The Whole Armor of God, by Wilbur LaRoe

Race Relations Sunday Message

V.4
1954
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NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

The objects of the Council are:

1. **To manifest the common spirit and purpose of the cooperating churches in carrying out their mission in the world.**
2. **To do for the churches such cooperative work as they authorize the Council to carry on in their behalf.**
3. **To continue and extend the work of the interdenominational agencies named in the Preamble of the Constitution, together with such additional objects and purposes as the churches through their representatives in the Council from time to time agree upon.**
4. **To encourage fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.**
5. **To foster and encourage cooperation among the churches for the purposes set forth in this Constitution.**
6. **To promote cooperation among local churches and to further in communities, states or larger territorial units the development of councils of churches and councils of church women, in agreement with the Preamble of this Constitution.**
7. **To establish consultative relationships with National Councils of Churches in other countries of North America.**
8. **To maintain fellowship and cooperation with similar councils in other areas of the world.**
9. **To maintain fellowship and cooperation with the World Council of Churches and with other international Christian organizations.**

OUR COVER

On February 1, upon the retirement of Dr. Samuel McCrea Cavert as general secretary of the National Council, the three-year-old organization will change its leadership. Dr. Roy G. Ross, who is now associate general secretary, will become general secretary, and his place as associate will be filled by Dr. Roswell P. Barnes, now executive secretary of the Council's Division of Christian Life and Work.

The new pilots are men of long experience with the often treacherous currents of interdenominational cooperation. Dr. Ross served for 15 years as general secretary of the International Council of Religious Education, and Dr. Barnes was associate general secretary of the Federal Council of Churches from 1940 to 1950. The programs of both of these agencies were among the 12 taken over by the National Council of Churches.

Dr. Cavert will not cease his labors for church cooperation, but will serve as chief executive of the World Council in the United States.

Vol. IV, No. 1, January 1954

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Disciples of Christ, International Convention
Evangelical and Reformed Church
Evangelical United Brethren Church
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Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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Foreign Missions in a Changing World

By FLETCHER COATES

THE dominant fact facing missionaries for Christ working in the foreign field today is the almost overwhelming complex of problems that are arising out of the political and social aspirations of peoples emerging from the fast-crumbling colonial sway of the West.

The problems are spoken of in terms of nationalisms, racial prides, suspicions of Western imperialism, the cry for social justice, and — even more basic — the demand for bread, shelter and clothing, now.

Fully aware that the foreign mission goals of the churches can never be attained without relating programs to the aspirations of the peoples they are intended to serve, foreign mission leaders and workers met at Buck Hill Falls, Pa., December 8-12. They came to grips with the problems and they came up with some challenging answers.

A clear call was sounded for all-out support of the vigorous younger churches overseas in their twin task of spreading the Christian Gospel and helping to guide energies of resurgent peoples along peaceful channels of social betterment.

At the same time, the churches in the U. S. must pour resources of spiritual and technical leadership into their foreign mission programs, with an awareness that social revolutions overseas call for new methods and fresh approaches.

The concerns of the delegates were reflected in addresses by guest speakers and in reports from conference discussion groups.

At the opening session on December 8 Rev. Raymond Dudley, National Council vice-president for the Division, called on the mission movement to adopt "a compelling sense of direction." As a five-part answer to the question, What is the matter with foreign missions, he suggested the following:

1. Vested interests — pertaining to denominations, to property and to persons.

2. Imperfect coordination between some home base planning and action in the field.

3. Trying to emphasize too many things.

4. Lack of clear, compelling conviction.

5. Lack of money — "a poor fifth."

"Failure to act on our insights," Dr. Dudley warned, "is the pathway that leads straight to moral and spiritual deterioration."

At Buck Hill Falls for the Foreign Missions Assembly—(left to right) Rev. David Mandeng, of the French Camerouns, a missionary to Spanish Guinea; Absolom Vilakazi, of Natal, South Africa, now teaching at the Kennedy School of Missions, Hartford, Conn.; Mrs. Rosa Page Welch, director of music at the Assembly, and Mrs. John Carefa-Smart, wife of a Sierra-Leonian doctor connected with the World Health Organization.

Throughout the four-day meeting, delegates representing 87 mission boards and agencies in the U. S. and Canada were reminded of the urgency of the Christian mission task of breaking down color barriers and dissipating suspicions of America's intentions.

Asia today is highly color-conscious, declared Dr. Winburn Thomas, Presbyterian missionary on furlough from Indonesia. Recognizing this, U. S. churches ought to launch a major effort to recruit non-white missionaries for service in the East, he said.

"Colonialism is a bigger issue than Communism," he stated, "and white is the color of colonialism." Yet almost 99 per cent of American Protestant missionaries now serving overseas are white, he pointed out.

Dr. Thomas, a field representative in Indonesia for American mission boards cooperating through the National Council of Churches, cited the views of Asian nationals on the question. "When church leaders in Java were asked if they preferred Negro or white mission workers, their decision was unanimously against our present practice of sending exclusively white missionaries," he reported.

Acknowledging that most American mission boards are eagerly seeking non-white missionary candidates, Dr. Thomas suggested that recruitment might be speeded with the help of the Student Volunteer Movement. Now affiliated with the National Council of Churches, the Movement has for more than 65 years been engaged in recruiting college students of all races for church service.

The greatest contribution American missions can make in Asia, he summarized, is "a ministry of racial reconciliation."

Two Christian spokesmen from India interpreted the mission task in their country in the light of "social revolution" there.

M. M. Thomas of Travancore, Indian youth leader now studying at Union

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Foreign Missions in a Changing World

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Theological Seminary in New York, praised U. S. Churches for their role in social betterment programs, but pleaded for greater understanding by missionaries of the forces making such programs in his country urgent. He also reminded his listeners that Asians are indifferent to denominationalism, urging that U. S. foreign missions support be channeled into agencies staffed and controlled by Asian nationals on an ever-increasing scale.

Communism in Asia and particularly in India, he declared, can best be opposed by full recognition of the facts of social revolution there, and by full support of Asian aspirations toward social justice through peaceful rather than violent means.

Sharing similar concerns, M. J. John, a young agricultural specialist from Katpadi Institute, South India, declared, "If Communism takes over and throws Christianity out of Asia, it is not because Christ did not show us the way, but rather because we failed to realize His teachings and implement them. Christ fed the hungry," Mr. John said, "He healed the sick, He cured the blind."

"Today," he warned, "the tendency among Christians is to leave the bread aspect to the Communists and to take care of the soul only." Mr. John is currently studying at the University of Iowa on a Fullbright fellowship.

The rise of hundreds of African "prophets" with separatist churches is one token of the rising spirit of African nationalism, a sociologist from South Africa told the gathering. Mr. Absolom Vilakazi of Natal ascribed the development of more than 800 separatist groups in South Africa alone to segregation practices and to the hunger of nationals to express leadership.

"The church is the only institution in which an African can express himself," Mr. Vilakazi commented.

Further, he added, in African society the religious leader has also been a political leader, and many reformers are using the new churches more in hope of creating a new social order than to redeem souls. Through the churches, Mr. Vilakazi said, "these leaders have been able to organize schools and start cooperative ventures like buying land and running cooperative stores."

Mr. Vilakazi, a graduate of the University of Natal, is currently teaching courses on African culture at the Kennedy School of Missions, Hartford, Conn.

Dr. Charles T. Leber, general secretary of the Board of Foreign Missions, Presbyterian Church in the U.S.A., reported on a five-months survey of world trouble areas, declaring the struggle against Communist materialism can only be won by making full use of the spiritual weapons of Asia and Europe. Christian nationals fighting back the tide of Communism from Korea to East Germany can teach America lessons learned the hard way, and we should draw on their resources at once, he said.

Rev. George Gosselink (left) an educational missionary of the Reformed Church in America to Iraq, and Rev. William H. Philips, a missionary of the United Presbyterian Church to the northern area of the Sudan.

On the basis of conversations with Christian leaders in lands most keenly threatened by Communism, Dr. Leber said, he was "surer than ever that the answer to Communism is not the negative approach of McCarthyism, but the positive approach of trying to produce such social conditions as will make it impossible for Communism to exist."

"In America we urgently need the spiritual insights discovered in the East," he said, in urging a two-way traffic of missionaries between East and West. "We need to weave these insights into the life and work of our churches, and into America's body politic. We need them in our social, industrial and educational life where they will help us solve difficult problems."

Christian Europe, too, is a storehouse of experience for America, he pointed out. "The resistance of the Protestant Church in Germany turned the tide against Communism and gave East German workers the stimulus that led to their protest riots some months ago."

Dr. Leber announced that while in Europe he arranged for the visit of two German church leaders to America in the near future. They will share an experience of steadfast defense of their faith that fellow-Christians in the U. S. would do well to learn firsthand, he said.

The delegates also heard descriptions of two significant pioneer projects being carried out in Africa and Asia.

Dr. Marlin Farnum, a foreign secretary of the American Baptist Foreign Mission Society, outlined a program of nurse and midwife training being carried out by the new international missionary medical center at Kimpese, Belgian Congo. The center is sponsored and staffed by mission boards from England, the United States and Sweden.

Professor Roland Wolseley of Syracuse University School of Journalism told of an interlocking program of writers' training taking place at universities half a world apart — in the U. S. and India. On the U. S. side, he explained, students are being trained in religious journalism at Syracuse University and after graduating are applying their knowledge through service in India, the Philippines and Africa. The other side of the program is a new school of journalism at Hislop College, Nagpur University, India — a department which Professor Wolseley helped to establish. At Hislop, writers are trained to produce simple literature for newly literate adults.

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Spanish-Speaking Americans

THE spiritual and social welfare of the nation's millions of Spanish-speaking citizens was the focal concern of some 200 delegates and specialists attending the annual assembly of the Division of Home Missions of the National Council, held at Buck Hill Falls, Pa. in mid-December.

The meeting — described by some as one of the most vigorous and fruitful in recent years — probed deeply into the urgent problem of how the churches can best serve Puerto Rican newcomers and Mexican-Americans and their descendants and relate them to the Christian community of the nation.

A challenging picture of 5,000,000 Spanish-speaking Americans often excluded from the ordinary rights and benefits of citizenship — and just as often from "Anglo" Christian fellowship — was presented to the conference, whose theme was: The Spanish-Speaking Ministry.

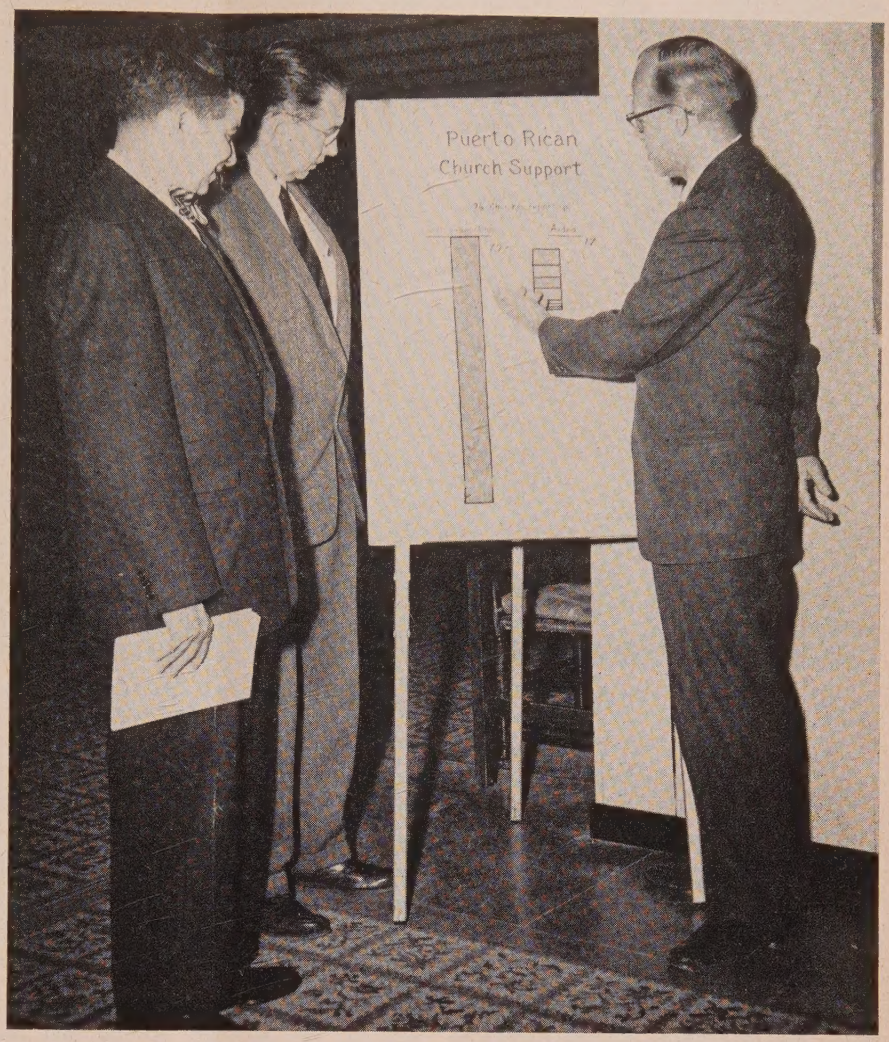
Equally urgent was the plight of two and a half million migratory farm workers and their families, both Spanish- and English-speaking, virtually homeless, exploited, and, except where home missions programs touch their lives, without spiritual nourishment.

As a third concern of the home missionaries, the conference coped with the nearly unsolvable problem of the Mexican "wetbacks" who illegally sweep across the border at the rate of one million a year to find work in the farm fields of the West and Southwest.

Through discussion, through weighing the words of speakers and the taped recorded reports of field workers unable to attend, delegates representing boards and agencies of 23 denominations cooperating through the National Council gained sharp new insights and agreed on a range of recommendations whose guiding impact will be felt across the country.

In the opening session keynote address, Dr. Roswell P. Barnes, executive secretary of the Division of Christian Life and Work, pointed out to the conference that the overall work of the churches, including the ministry to Spanish-speaking Americans — can best bear fruit by "aggregating" all the spiritual, human, material and organizational resources of the 30 churches comprising the National Council of Churches to create something bigger and more effective than just "a sum total of parts."

The Council's associate general secretary-elect went on to project the future influence and concrete effects of the "total Protestant-Orthodox enterprise." He pointed to the area of social welfare as an example, both at home and overseas. And he stressed the need of relating the individual church member to this enterprise, declaring: "Let us try to help the average member of the church . . . in Middletown to see the scope of the great enterprise of which he is a part by virtue of his membership in his Protestant or Orthodox church. . . . If we succeed in this we shall be able to raise the standards of our work . . . and make a greater impact upon the nation and its need."



Rev. Meryl Ruoss (right), research director, Pathfinding Service, New York City Mission Society, shows chart from his survey of Puerto Ricans and U. S. churches to (left) Rev. Jose Martinez, pastor, Second Spanish Evangelical Church, New York City, and Dr. Clarence Senior (center), chief of migration division, Labor Department of the Commonwealth of Puerto Rico, in New York City.

Moving from working philosophy to specific areas of action, other speakers called on delegates to help Christian America put an end to racial discrimination in society and church.

"America lives in a glass house," Dr. Stanley I. Stuber told the meeting. Darker-skinned peoples striving toward nationhood are "keenly aware of our well-cultivated racial prejudices," he said, "and nothing is hampering the work of our missionaries any more than discrimination practiced by Christians and others here in America."

Dr. Stuber, general secretary of the Japan International Christian University Foundation, urged all church people to welcome Spanish-speaking Americans in their midst. He pointed out that many of the Puerto Rican people pouring into New York City are now settling in other U. S. cities and towns. A strong spiritual ministry to these people is necessary, he said, calling for home mission projects which will "teach them and provide them with a bright future."

Rev. Meryl Ruoss, director of the Pathfinding Service for the Churches, research office of the New York City Mission Society, challenged the churches to welcome Puerto Ricans, not merely

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Dr. Earl R. Brown, chairman, Division of Home Missions, and Miss Edith Lowry, executive secretary of the Division, with map of schools in Southeastern States.

Spanish-Speaking Americans

(*Continued from page* 5)

from a sense of brotherhood, but because their "evangelical zeal and the wonderful expectancy in which (they) live will bring a much-needed vitality to our often bland and formalistic Anglo-Saxon fellowship."

"Social agencies have done an adequate job in relating Puerto Ricans to social, health and welfare services," declared Mr. Ruoss, who recently completed a national study on the churches and Puerto Ricans. But he warned that "these strangers" who are citizens also need the sympathy and understanding Christian churches and church members can offer.

Noting that 15 per cent of these newcomers are Protestant and 50 per cent have no church, Mr. Ruoss recommended that English-speaking Protestant churches add a Spanish-speaking person to their staffs and offer special family counseling service.

Local churches can do many practical things for the newcomer, he said, not so much in building hospitals and clinics as in discovering when the neighbor is ill, in showing him how to obtain medical service and "in walking as a brother beside him back to his home."

Panel and study group discussions considered problems of the Spanish-speaking ministry according to areas and their special needs. Rev. E. G. Luna, director of the Mexican Christian Institute in San Antonio, Texas — one of the group of Spanish-speaking delegates and guests attending — said prejudice against Americans of Mexican origin in the Southwest is high, but there are evidences that it is receding. "Acceptance of Mexicans varies according to the color of their skin and according to which town they have settled in," he declared, adding that economic status enters the picture, too. "Mexican-born families are pushing into the middle class and even into higher economic brackets, particularly in Texas," he said. "Unfortunately one has to be middle-class before acceptance in the churches. I don't know whether that is a rule of the Lord or not."

Among Protestant Spanish-Americans in the Southwest, another speaker pointed out, a major problem is that of a poorly-paid ministry with too little education. One result of this, Professor S. M. Ortegon, Eastern Baptist College, St. Davids, Pa., said, was that second- and third-generation persons who are better educated than these pastors are eager to turn to "American" churches, "because of the satisfaction they get from an educated minister."

Discussion further centered on strengthening the churches' ministry to America's "forgotten" migratory farm labor population — most of whom are citizens — and the role of the churches in the "wetback" problem.

Representing the government point of view, Willard F. Kelly, Assistant Commissioner of Immigration and Naturalization, told the assembly that greater resources should be forthcoming to stem the flood of illegal immigrants from Mexico which he termed "the greatest peacetime invasion ever complacently suffered by any country, and an open, flagrant and contemptuous violation of its laws."

Out of the "wetback" situation that annually brings to U. S. communities an estimated one million illegal entrants in search of work, comes an increase in crime, a serious health menace and vicious labor exploitation, Mr. Kelly pointed out. The problem calls for "something more" than mere enforcement of the laws, he said.

In a major address, Dr. Eugene C. Blake, stated clerk of the Presbyterian Church, U.S.A., outlined three serious threats to the life and work of Protestantism in America today, as:

1. Forces of "anti-reason" now widespread in the nation.
2. Secularization of both society and the churches.
3. Attacks by small "hate" groups backed by wealth, whose "lies and calumnies are picked up and used by government agencies and others."

Two main forces "stand to benefit from the weakening of the Protestant free churches," Dr. Blake declared. The first is totalitarianism, both Communist and Fascist, which hates the Church for its faith that God and not man is supreme. The second he described as anti-Protestant religious forces which believe they alone have full truth.

He based these conclusions, Dr. Blake said, on lessons learned from distribution to Presbyterian, U.S.A. church members last October of a letter of concern for national and world trends, issued by the Presbyterian General Council and signed by Dr. John A. Mackay, church moderator. The statement, which pointed to current "assaults on basic human rights" as opening the way to tyranny, drew a four-to-one response in its favor, Dr. Blake stated.

Pointing up the dilemma Christians face in trying to translate Christian ideals into social expression and action, the Presbyterian leader declared there are those who see dangers in espousing brotherhood, justice, freedom and peace because Communists now claim these ideals for their own. "What is a Christian to do?" he asked. "Does the Christian give up these goals and these words just because they are useful to the Communist?"

In a series of resolutions adopted by the assembly in its final session, the home mission leaders called on the churches, with government help, to insure full inclusion of the nation's Spanish-speaking population in public housing, job, legal and other basic benefits open to all Americans.

Dr. I. George Nace (center), executive secretary of the Division of Home Missions, with Rev. E. Russell Carter (left) and Dr. G. E. E. Lindquist. Dr. Lindquist is retiring as field representative for Indian Work of the Home Missions Division after 39 years of service, to be replaced by Mr. Carter.

Local churches and church groups were urged to help Spanish-speaking Americans overcome language and social barriers through programs of education and Christian welfare and fellowship. Such programs should be a two-way street, the delegates agreed, so that the cultural and social customs of "these strangers" can be interpreted to the rest of the community for greater understanding.

On the "wetback" problem, the conference spoke out in favor of strengthening government border patrols and close cooperation with the Mexican government toward getting at the economic roots of the situation. And local churches were urged to use their influence to discourage employment of illegal labor in affected areas.

The separate problem of an estimated two and a half million migrant farm workers and their families led the delegates to urge formation of a federal agency that would fully recognize and deal with the matter. The conference strongly urged that ways be found to extend to this "nomadic" segment of the population such basic benefits as minimum wages, workman's compensation, unemployment and old-age assistance, and that child labor "which still exists in many farm areas," be eliminated.

The scope and direction of the tremendous home mission task of the churches were outlined to the assembly by the Division's executive secretaries, Miss Edith E. Lowry and Dr. I. George Nace, co-executives of the Home Missions Division.

Dr. Jesse M. Bader, retiring director of evangelism for the National Council, addressed a banquet gathering of delegates on the increasingly important role of evangelism in the work of the churches today. During the course of the dinner, a standing ovation was given to Dr. G. E. E. Lindquist, who will retire December 31st after 39 years of missionary work among the Indians of the Southwest.

Reinforcement for the Ministry to Migrants

Geraldine Sartain, former newspaper woman, recently with the publicity staff of the National YWCA in New York, has joined the public relations staff of the National Council of Churches.

Miss Sartain will guide the development of a new community relations project for the Council's Christian Ministry to Migrants, thus adding another phase to the established public relations program. The ministry, conducted by the Council's Division of Home Missions in cooperation with state and local councils of churches and church women, is the only national program for agricultural migrants in the United States.

In New York Miss Sartain was with the *Morning World,* the *New York World Telegram and Sun,* and King Features Syndicate. She also served on the staffs of the Honolulu *Star-Bulletin,* the Shanghai *China Press* and the Paris *Times.* She is a member of the Board of Governors of the Overseas Press Club and a former president of the New York Newspaper Women's Club.

Armed Forces Missions

Another series of more than 60 preaching missions of one week each will be held during the first three months of this year at army camps and naval bases. More than 120 guest speakers will participate.

The speakers will hold evening mass meetings, conduct services in hospitals, lead conferences for Sunday school teachers and officers, engage in personal counseling, meet with the chaplains and address the officers.

The four purposes of the missions are: personal commitment to Christ, dedication of life to Christian service, enlistment for personal prayer and Bible reading, and "achieving patience and calmness in the face of duty, danger and dullness, through spiritual resources."

The armed forces preaching missions are sponsored annually by the General Commission on Chaplains and the National Council's evangelism department. The chairman of the joint committee of 15 appointed by the two sponsoring organizations is Dr. Fred Buschmeyer and the executive director Dr. Jesse M. Bader.

"The Whole Armor of God"

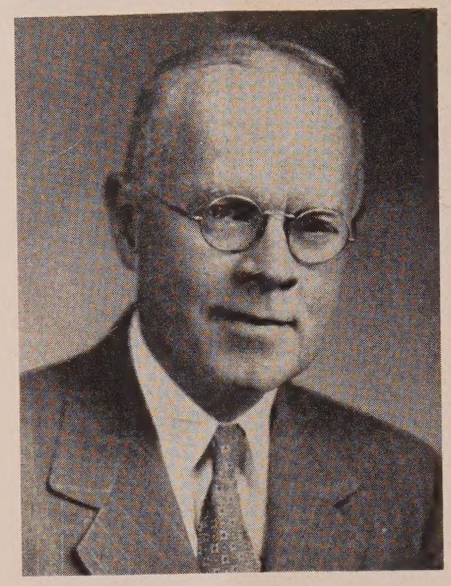
By WILBUR LAROE*

THE Apostle Paul said that we wrestle not against mere flesh and and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places; and so, he said, the situation even in that day was serious enough for laymen to put on the whole armor of God. I am wondering today whether we laymen are putting on the whole armor of God, with 50 per cent of our Protestant laymen AWOL every Sunday.

I am also worried about what some of our distinguished leaders are saying about us. Dr. Elton Trueblood says that, as he studies Protestant laymen today they look to him like *spectators* of religion. What an insult that is! A writer in *Theology Today,* a distinguished professor, says that American laymen seem to be *saltless.* Now, you can search the whole dictionary through and you won't find a worse adjective to apply to Protestant laymen, to a disciple of Jesus Christ, than the word *saltless.*

Many are asking all across the land in these days, "What more can we do?" All across the land there is a new interest in religion and a new desire to do more. One thing that impresses me greatly is that the spirit of willingness among our laymen is coupled with a lack of know-how; and that proves one of my principal theses, namely that one of the greatest needs of this hour is for *organization.* We must face frankly the fact that the laymen in the great majority of local churches are very badly organized, and not related to laymen in other churches. That explains why the work of the Department of United Church Men is so very vital.

But equally important is lifting the sights of the laymen in the local church. When they look around for something important to do they are apt to wind up painting the Sunday school basement. I would not for a single moment belittle such humble efforts. But there are much bigger jobs to be done if the church is to play a real part in meeting the awful challenges confronting



WILBUR LaROE

our world. Each local church must derive strength by applying the best techniques, learned from experience in other churches. Only the Department of United Church Men has the national perspective that enables it to funnel down to the local churches the best techniques in the several denominations.

Far more important than structural organization is the re-thinking of our personal discipleship. Churchmen on the whole are not taking Christ and the church seriously enough.

I have been asked several times what I consider the most important thing for church laymen to do, and I honestly believe that the answer lies in *a deeper appreciation of the miracle of life.* There is no substitute for closeness to God. There is no substitute for the feeling that God is every minute engineering our circumstances. If we have a certain workbench at which we are laboring, God put us there and wants us to stay there until he gives us a contrary direction. Sometimes I wonder if there is any greater sin in the whole category of sins than lack of appreciation of God and this wonderful miracle called life.

The scientists tell us that we consist of calcium and phosphorus and potassium and oxygen and nitrogen and hydrogen, but the miracle is that this mass of chemicals can *think.* It can *reason.* It can *plan* and it can *build;* it can *love;* it can even reach out and take hold of the hand of God. There is no greater miracle in God's universe than you and I.

Now, this thing that I call the miracle of life carries with it a number of very important corollaries. The first of these is that the miracle of life is part of a still greater miracle, God's pattern for the universe.

The second corollary is that, because of all that, we should live up to the highest and best we know. General Omar Bradley, who often speaks in spiritual terms, looked across our world recently and said that the time has come for us "to be guided by the stars and not by the lights of each passing ship." We are so much inclined to be guided by little things, by bank accounts, all sorts of material things, that sometimes I wonder if we pay more attention to our automobile than we do to the church.

There is a fine Christian poet named Hagedorn who in these four lines recently described the civilization in which we live and the business world in which we wear ourselves out:

"A world of coins and wires and motor horns
A world of figures and of men who trust in facts;
A pitiable, hypocritic world in which men with blinkered eyes and hobbled feet
Grope down a narrow gorge and call it life."

Children of God, with the Divine Father guiding and planning our destinies, we are yet groping down a narrow gorge and calling it life!

The next corollary is that we should have *a great faith.* Sometimes I think that our faith is so inadequate that the world can't distinguish us from other people. We have the same worries that other people have. We have the same blues and the same downcast feelings and the same discouragements, when all the time we ought to have the faith that God is directing our life.

Fear and worry do a lot of damage in this world of ours. We Christian laymen have the duty to let the world know that we live in faith, that we have a loving God behind us, that we have infinite Power undergirding us, and we must not know defeat no matter what happens.

We do so need the church! So many laymen are taking the church so casually that little things will keep them away. We've got to resell to laymen the proposition that the local church is an important fortification on Christ's battle-line of today—I use that word advisedly—and must be supported. The

(*Continued on page* 11)

Wilbur LaRoe, a member of the Board of Managers of United Church Men, is a Washington attorney and former moderator of the Presbyterian Church, U.S.A.

*Wilbur LaRoe is the author of "The Church We Love," published by Abingdon-Cokesbury Press, Nashville, Tenn. Thoughts from this book were expressed in an address to United Church Men and, more tersely, in this article.

From the Tonga Islands to the Aleutians

By ELIZABETH GEYER

FOR centuries women have prayed individually for peace.

Now women pray for peace in a world fellowship encircling the globe — through the annual World Day of Prayer.

From the time the sun rises above the Tonga Islands on the first Friday in Lent until it sets over Alaska 24 hours later, devout women around the world conduct special services asking for world peace and a better world for themselves and their children.

This year the World Day of Prayer marks its 67th anniversary. Starting as a United States observance in 1887, sponsored by the Women's Board of Home Missions of the Presbyterian Church, U.S.A., the Day of Prayer was adopted in Canada in 1920, and became a world-wide day of prayer seven years later.

Since 1941 the World Day of Prayer service has been produced and the Day promoted in the United States by United Church Women — now the General Department of United Church Women of the National Council of Churches.

Last year the World Day of Prayer was observed in more than 20,000 U. S. communities and in 113 countries around the world. The same number, or more, are expected to participate in this year's World Day of Prayer observance on March 5.

Now an interdenominational observance, the World Day of Prayer has grown in many U. S. communities until the regular women's service is supplemented by a noon service for business people; daylight services conducted in factories, colleges, universities and hospitals; and an evening community-wide service. Special services for children are widespread, and in a number of communities 24-hour prayer vigils have been kept in churches and in homes.

Last year more than 200 radio stations in the U. S. used the special "Prayer for the Day" to open and close their broadcasting time, and 20 governors and more than 100 mayors issued official proclamations calling on their citizens to observe the day.

In Portsmouth, Va., two years ago, city officials stopped all traffic when the noon whistle from the shipyard blew. Then the Call to Prayer and the Prayer for Peace were offered from the steps of a centrally-located church over a loudspeaker system. Since 1951 several other communities have followed a similar pattern.

During the 1953 observance citizens

in Napoleon, Mo., introduced the service with a European-recorded transcription of bell-ringing from a church tower; members of two white congregations and one Negro congregation in Liberty, Miss., held an interracial service in the Negro church; the Brownfield, Texas, Chamber of Commerce persuaded 100 business establishments to close from 10:00 to 11:00 a.m., while the World Day of Prayer service was being conducted; migrant workers in the Mendota-Firebaugh area of California participated in the World Day of Prayer service in both Spanish and English; 11 Navajo Indians and 11 white persons conducted a prayer service 8,000 feet up on Saw Mill Mountain in Arizona.

The first U. S. observance in 1953 was held in Florida, where migrant workers gathered in the open fields at daybreak to participate in the prayer service before beginning their day's work.

The service of worship for the World Day of Prayer, written by a different woman or group of women from a different nation each year, was contributed for the 1954 observance by Miss Sarah Chakko of India. Miss Chakko is president of Isabella Thoburn College in Lucknow, India, and vice president of the World Council of Churches.

Last year the service of worship was written by a group of African women. In previous years it has been drafted by an international group in Shanghai, China; by a group of refugees from Europe living in the United States; and by Michi Kawaii, a world-renowned Japanese Christian leader.

This year a total of 113 countries will participate in the World Day of Prayer, as contrasted with 90 five years ago. Among the countries participating this March will be Anglo-Egyptian Sudan, Australia, the Caroline Islands, Yugoslavia, Portugal, Germany, the Philippines, the Fiji Islands, Haiti, Korea, the Netherlands.

Offerings given at World Day of Prayer services in the United States traditionally are used to support interdenominational home and foreign missions projects. The home missions work includes church and community services to American Indians, education of low-income farm families in church-centered community life and Christian family life, a religious ministry to migrant workers.

Foreign mission projects supported in part by U. S. World Day of Prayer funds encompass service by the Committee on Friendly Relations among Foreign Students to approximately 30,000 students in the United States; education of Christian leaders in interdenominational Christian colleges in the Orient; publication of literacy material and Christian literature for women and children in India, Burma, Egypt, Africa and Latin America.

Offerings from World Day of Prayer observances overseas are used to support projects chosen by each country. Although America is widely recognized as the most wealthy nation in the world, a World Day of Prayer group in Africa last year sent funds to the United States for work among U. S. migrant laborers.

If the 1954 World Day of Prayer offerings in America are sufficient, funds will be allocated to help support additional home and foreign mission projects. In the U.S. these include an interdenominational ministry in large defense communities, among American Indians in the Intermountain region with a center in Utah, and in the Government Indian Hospital in Anchorage, Alaska.

Overseas projects which may receive World Day of Prayer funds for the first time are women's training programs in Kimpese, Belgian Congo, and in Germany; the nurse-evangelists of the American McAll Association in Paris, Cameroun Christian College in Libamba, and the World-wide Christian Home and Family Life Program, which helps national Christian councils in various countries to strengthen Christian family life through local churches and homes by means of leadership training, exhibits and literature.

Mrs. Miriam Libby Evans, national director of the World Day of Prayer for United Church Women, declares that "there is no measuring the significance of the observance and its contribution to the building of world peace."

Newest, Biggest, Most Comprehensive

"How can I show my juniors the churches' relation to community problems?"

"Where can I find a really good film on family worship?"

The answers to these, and hundreds of similar questions, are in the unique new Audio-Visual Resource Guide for Use in Religious Education, which will be introduced in February at the annual assembly of the Division of Christian Education.

There is nothing like this 500-page volume anywhere — in the churches, in libraries, public schools, industry, military service or any other field.

The one other available guide book on films is a listing without evaluation; the only other evaluation material is put out in card form.

The new AVR Guide has both listing and evaluation, and much more — a bibliography on audio-visual aids, a list of sources of audio-visual material, including film libraries, producers and others, and a list of denominational and interdenominational agencies that give audio-visual service to the churches.

The Guide's 1,600 subjects are classified according to the objectives of Christian education, as these are generally used in church lesson material. There is a complete title index, as well as a topical index.

Each subject has been evaluated by one or more of 15 committees across the country whose members included pastors, religious education workers, audio-visual experts and lay people active in the churches.

"If one man worked a 40-hour week just looking at each of these 1,600 subjects once, it would take him a year and a half to cover the ground," estimated William Garvey, president of the Society for Visual Education.

Most of the audio-visual aids in this comprehensive book have been seen not once, but several times, by church people who have given careful opinions on them, noted Dr. Elmer Million, who worked on the project for two years. Dr. Million was associate executive director of audio-visual and radio education in the Division of Christian Education, and is now executive director of the National Council's Department of the Ministry.

For each audio-visual, the Guide gives information on its title, producer, year issued, synopsis, running time, type — whether black and white or in color, sound or silent — sale or rental price, places it can be obtained, age levels for which it is best suited, suggested uses in church groups, and over-all rating— "highly recommended," "recommended," "acceptable," or "not recommended."

After its introduction next month, the Guide will be available either through the National Council's Department of Publication and Distribution or through the Visual Education Fellowship, a group affiliated with the Division of Christian Education.

The project was begun some years ago by Miss Pearl Rosser, executive director of the Christian education division's Department of Audio-Visual and Radio Education, and by Rev. Donald R. Lantz, director of the VEF.

Earlier partial editions of the Guide gave listings of AV materials currently available, and demand for them ran into thousands of copies.

The new comprehensive Guide, Dr. Million predicted, will be in even greater demand, both for church groups and for producers and distributors of religious audio-visuals.

More than half of the subjects listed in the new Guide are films: other aids given include filmstrips, slide sets, recordings and transcriptions, both LP and 78 RPM, regular and microgroove.

The Lotus

"Consider the lilies . . . how they grow."—Matt. 6:28

The Lotus, or Water Lily, is the sacred flower of the religions of the Orient. Hindus and Buddhists have portrayed it in art and architecture. In China the Nestorian Christians in the eighth century used it symbolically. What lessons does it have for us today?

—The Lotus, with its roots and tuber down in the mud and slime at the bottom of a filthy pool, sends up its stems and flowers, which open above the water in lovely spotless beauty.

. . . Lord, Thou hast placed us, Thy children, and Thy Church *in* this world, and yet not *of* the world. May we be kept unspotted from the world; and may the purity of our lives and of our conduct be a true witness to Thee.

—The Lotus stem stands up erect above the surface of the pool steady and firm, even though the surface of the water is troubled and tossed about by the wind.

. . . In these days of stress and strain, of tensions and of conflicts, may our hearts be courageous and firm, trusting in Thee, Lord Jesus.

—The Lotus leaves, and many times the flowers also, rest serenely upon the surface of the water.

. . . As we go about our daily tasks, dear Jesus give us each one a calm reliance on our Heavenly Father's care. May Thy Church, too, find peace in Thy blessed promise to be with her unto the end of the age.

—The Lotus grows in many lands, in species of many colors, and the petals of each flower point in all directions.

. . . Unto all races and peoples, Thou Lord, dost bid us go carrying the Good News. Thou hast called us to this Thy Mission into all the world. May the witness of Thy Church through our lives and our service extend around the world, into every segment and frontier of human life and activity.

—The Lotus has a beautiful golden center, which in Eastern art and symbolism, has been used as the throne upon which the deity is seated.

. . . Come, Lord Jesus; enter Thou, and be enthroned in our hearts. May Thou, our Risen and Ascended Lord, be at the center of the world-wide Mission and the Message of Thy Church. *Amen.*

L. A. Gotwald, *Executive Secretary, Division of Foreign Missions*

Benevolence Giving at Zenith

AMERICAN church members are giving more money than ever before for missionary and welfare enterprises.

The annual summary of church giving issued by the National Council's Joint Department of Stewardship and Benevolence shows that total annual contributions from members of 46 Protestant and Eastern Orthodox churches in the U. S. have risen by 8.9 per cent to a record total of nearly a billion and a half dollars.

The most noteworthy fact in the summary, however, is an outstanding increase of 14.8 per cent in benevolence giving—contributions that support home and foreign missions, overseas relief and reconstruction, and church welfare enterprises like orphanages, home for the aged, and hospitals.

Total contributions reported by the 46 denominations, which have a combined U. S. membership of 37,933,423, came to $1,401,114,217, as against the previous year's total of $1,286,323,160. Most of the denominational reports covered fiscal years in all or part of 1952.

The average church member's total yearly contribution rose from $38.99 to $41.94, an increase of 7.6 percent. The difference in percentage gain comes from the growth in membership of the reporting churches.

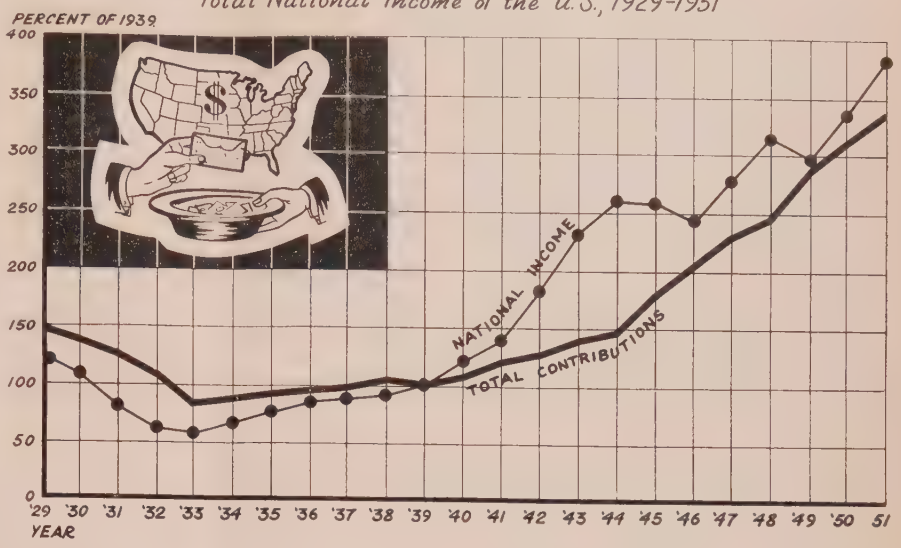
Of the total, about one fifth is given for benevolences. Yearly benevolence giving in the 46 communions rose more than $35,000,000, from $249,491,078 to $286,303,369.

Average per capita giving for benevolences went up $1.01 per member, from $7.56 to $8.57.

For foreign missions alone, 40 U. S. church bodies reported an increase of more than $3,000,000 in one year. Although the average gift per member rose only from $1.38 to $1.45, the year's total rose from $50,172,726 to $53,383,703 given to support mission churches, schools, hospitals and other services overseas.

A major share of American church giving, however, goes to pay local church expenses: the minister's salary, church maintenance and repairs, fuel and lighting bills and similar items. Reports from 45 of the church bodies indicated that the bills for most of these expenses had risen more than $75,000,000. Total contributions for congregational expenses in these 45 bodies went up 7.5 percent, from $1,036,832,082 to $1,114,810,848. Average contribution per member in these denominations for local church expenses rose from $31.43 to $33.32.

Trend in Total Contributions to 14 Religious Bodies and in Total National Income of the U. S., 1929-1951



Highest per member giving, the report showed, was reported by the Seventh Day Adventists, with a yearly average of $165.26 from each member, including a record figure of $136.59 for benevolences.

Four other denominations reported annual per member contributions of more than $100: the Wesleyan Methodists, with $149.56; the Brethren in Christ, with $120.44; the Church of the Nazarene, $117.97, and the Orthodox Presbyterians, $109.34.

Most of the other top-ranking per member gifts for benevolence were reported by Mennonite bodies: the Conference of the Evangelical Mennonite Church, with $60.97 for benevolences; the Brethren in Christ, with $45.12; the Mennonite General Conference, with $33.16, and the Mennonite Church, $29.12.

The largest total giving was reported by The Methodist Church, whose 9,180,428 members gave an average of $31.57 each, for a total of $289,791,195.

The Southern Baptist Convention reported the second highest total, $248,004,319 from 7,000,000 members who gave an average of $35.43 each.

The Presbyterian Church, U.S.A., came third with a total of $126,455,475 from 2,526,172 members who gave an average of $50.06.

Six major Protestant religious bodies in Canada reported a record total of $53,153,103 in annual contributions, an increase of 12 percent, compared to the total U. S. gain of 8.9 percent.

Average contributions per member rose from $29.02 to $32.18. The new average is not as high as the U. S. average of $41.94, but the percentage gain of 10.9 percent for Canadian churchgoers is higher than the U. S. rise of 7.6 percent.

Benevolence giving was the only area where Canadian averages have not gained as much as those in the U. S. Compared to the 13.4 percent rise in U. S. per capita benevolence giving, Canadian contributions for missions and welfare programs rose only 10 percent per capita, from $5.71 to $6.28.

The executive director of the Joint Department of Stewardship and Benevolence, which issued the statistics, is Rev. Thomas K. Thompson.

The Whole Armor

(*Continued from page* 8)

challenge of the world cannot be met if 50 per cent of our laymen are AWOL every Sunday.

When a mother took her little girl to school for the first time, she told her that in order to find her way home after school she should look for the white steeple on the church which was only three doors from her house. But one day the class came out of the other side of the school and there was no white steeple to be seen. The teacher led the child around to the other side of the building and all was well.

We've got to hunt for that white steeple. We've got to get our laymen looking at it. We've got to bring them around to a point where they can get a clear view of the church we love.

Therein lies the value of organizations like the Department of United Church Men, in which laymen of vision and of deep consecration are planning great things for the local church.

Host to Forty Thousand

AMERICAN Christian youth will play host to forty thousand foreign students now in American colleges and universities in thousands of U.S. churches during the eleventh annual observance of Youth Week January 31 to February 7, 1954.

Youth Week is sponsored by the United Christian Youth Movement, youth arm of the National Council. This year's theme of "So Send I You" is intended as a challenge to Christian youth (1) to discover their responsibilities as world Christian citizens in a world filled with war and tension, and (2) to strengthen and enrich their activities toward building world brotherhood in their own communities.

The national president of UCYM, Roderick French of LaGrande, Oregon, a student at Kenyon College, Gambier, Ohio, says, "Youth Week gives the young people of the churches an opportunity to express their concepts of world citizenship in concrete terms.

"As we study our own communities, we see that world citizenship begins where we live. We believe in the Christ-like way and dedicate our daily lives to Christian living and to the sharing of this way with others."

The United Christian Youth Movement was formed in 1934 as an expression of cooperation among 38 Protestant church bodies, 39 state Christian youth councils or councils of churches, and 11 youth-serving agencies. Youth Week was initiated in 1944 by UCYM and the International Society of Christian Endeavor to give young people a concentrated period in which to declare their common faith and express it in community planning and action, and provide an opportunity.

1) to dramatize the place and purpose of youth in the program of the church and the community,

2) to build and strengthen a fellowship between adults and young people in the church,

3) to bring unchurched youth into active relationship with the church,

4) to express the basic oneness of all Christian groups in Jesus Christ.

The observance begins with a denominational or local church Youth Sunday January 31, includes midweek activities, and concludes with interdenominational or community Youth Sunday February 7. Youth will conduct services in hundreds of U. S. churches on these dates.

Related projects suggested to communities for the occasion include a Raiment Roundup, a collection of clothing to be shipped overseas with the help of Church World Service, a Brotherhood Banquet for young people either related to or independent of the UCYM study project, "Open House to the World"; and Christ's Workday, whereby young people are asked to give a day's work to some approved project.

With the help of the youth departments of the World Council of Churches and the World Council of Christian Education, 35 projects in 26 countries have been approved. These include youth work camps in Japan, youth caravans in the Philippines, and leadership training schools in India.

Rev. A. Wilson Cheek, of Chicago, executive secretary of UCYM and executive director of youth work for the National Council's Division of Christian Education, says, "In a time when we are increasing our sensibility of world Christian citizenship, it is especially fitting that Protestant young people, in their observance of Youth Week, should focus their attention on the world mission of the church as symbolized by the theme, 'So Send I You.'"

A radio show, "Assignment: The World," prepared by the broadcasting and film commission of the National Council, will be heard during Youth Week over 252 stations in 43 states as part of the "Let There Be Light" series. A film strip, "I Found a New World," prepared by the audio-visual department of the National Council will be shown in hundreds of churches as part of the observance.

New Director Named for Broadcasting and Films

MR. MACK

Rev. S. Franklin Mack has been named executive director of the Broadcasting and Film Commission of the National Council of Churches, to succeed Dr. Ronald Bridges who will retire February 1 to become visiting professor of Christianity at Bowdoin College.

Mr. Mack, whose long service in the field of religious films and audio-visual aids is nationally recognized, has been director of films for the Commission since the fall of 1952. He was elected to the agency's top administrative post by the Council's Personnel Committee, acting under authorization of the General Board.

An ordained minister of the Presbyterian Church, U.S.A., Mr. Mack helped to organize the Protestant Film Commission which, together with the Protestant Radio Commission was a predecessor of the Central Department he will now administer. He was also one of the founders of RAVEMCCO—radio, visual education and mass communication committee of the Council's Division of Foreign Missions.

Over a period of 21 years, prior to joining the Council's staff, Mr. Mack was successively director of youth work, education and information, and audio-visual work for the Presbyterian Board of Foreign Missions and Overseas Service. Long active as a director and production supervisor of religious films, both for his own denomination and for the interdenominational program of the communions in the Council, Mr. Mack played an important role in production of such films as *Heart of India, Wings to The Word, Challenge of Africa, Wonderful Life* and *More For Peace.*

A world traveller, he has visited many of the friends he has built up over years of operating a "ham radio" transmitter in his home. A native Californian, Mr. Mack now lives in Bound Brook, N. J.

PHOTO CREDITS IN THIS ISSUE

Cover—Dr. Ross- Blackstone Studios, New York; Dr. Barnes—Bryce Charles Porter, New York; pp. 3-7—Vincent April, Mt. Pocono, Pa.; p. 9—Dr. D. E. Ebright, Lucknow, India; p. 12—Fabian Bachrach, New York; p. 15—Mr. Barr—Homer Page, New York; p. 16—Mr. Whitman—Del-Phi Studio, New York.

Launch Two-Way Integration Project

AN EXCELLENT illustration of how the churches are cooperating with non-church agencies to translate Christian principles into American life is a two-way integration project in higher education, now in its first stages.

The objective is to bring about democratic race practices in private colleges and universities that are willing to open their doors to students without regard to color.

Twenty-two colleges and universities are cooperating in the project. Fifteen formerly enrolled virtually only white students; seven only Negroes.

Students who wish to enroll in one of these schools are counseled and referred by the cooperators in the project — the National Council of Churches and the National Scholarship Service and Fund for Negro Students, Inc.

As a result of the initial effort, 20 young people started classes last September in Southern private colleges previously restricted to one race. Five white students are attending colleges that previously were limited to Negroes and 15 Negroes are enrolled in schools that previously took only white students.

The two-way integration project gives expert educational guidance to students on the selection of a college and it refers them to one or more of the participating colleges. Students also are aided in obtaining scholarship awards from the college and where necessary the Scholarship Fund makes supplementary grants.

What impelled these 20 young people to enroll in schools where members of their race — white or Negro — had not been admitted previously?

A 20-year-old white girl who plans to be a teacher put her thoughts down on paper:

"I believe strongly that God created all men equal and that prejudices have no place in our democracy. The only way to eliminate fear is to learn to know and to understand. . . . As a future teacher I feel this experience will enable me to create a better understanding of brotherhood in the classroom and the church."

Ambitious to obtain a degree in business administration, a 17-year-old Negro girl said she recognized that she must seek employment among other races.

"In working among other races I must make certain emotional adjustments and I can begin while studying in college with an interracial group."

Better racial integration, said a 19-year-old white girl, is the best way to achieve better race relations.

"All people," she added, "regardless of their particular skin color, should be allowed equal opportunity to develop to the extent of their personal potentialities."

She expressed belief that interracial education not only will make great strides in eradicating racial prejudices; it will "illustrate the fact that there are no truly innate differences among the races of mankind."

Several Negro students struck the same note — that they will gain a better per-

(*Continued on page* 14)

FOR . . . HEALING of the NATIONS*

As American citizens, we may take satisfaction in the progress being made toward improved relations among racial groups within our nation. The sweeping indictments of American life which were justifiable twenty or even ten years ago must be qualified and limited when they are made today. It is becoming easier for a man to get and hold a job regardless of his ancestry. Travel in public conveyances is more congenial for Negroes than it was. In some cities it is less difficult for a member of a minority group to rent or buy or build a home in an attractive neighborhood. The franchise is denied to fewer persons and the political effectiveness of members of racial groups is gradually becoming what it should be — their effectiveness as individual citizens, regardless of group identity. A long series of court decisions is gradually opening up the universities of the nation to all persons solely on the basis of individual merit, and it is not unreasonable to hope that segregation in education at all levels will end. Sporadic expressions of violence still mar the record; but lynchings are so rare that we may soon be able to say that they no longer take place in the United States.

All these things are good signs of sanity and decency. They are important demonstrations of the fact that Americans are uneasy in conscience and therefore are moving to correct segregation and other forms of discrimination. The unevenness of progress, and our embarrassment when political expediency or deep-seated traditions provide formidable obstacles, do not destroy the hope of greater advance throughout the whole nation. All things considered, the citizens of the United States may take a measure of genuine satisfaction over improved relations among racial groups within our borders.

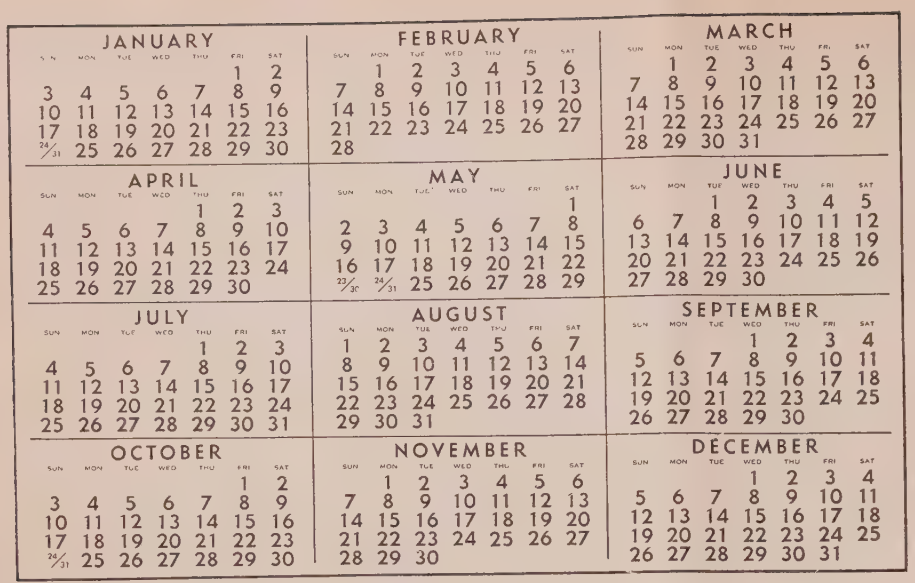
But there is a disquieting lesson to be drawn merely from the fact that we have to stop and take note of such progress. This nation was founded on the religious principles of freedom, equality and fraternity. As we approach the end of two centuries of national life, we still have to ask ourselves whether we are building on those foundations. If there were no sincere efforts to realize the basic goals of a free and democratic people, we would stand convicted of hypocrisy for having lived so long with the compromises of segregation and of social and political discrimination. Surely there must come a time when it will no longer be necessary to observe Race Relations Sunday in our churches or to fight for the rights of racial minority groups or to decry the presence of prejudice. Surely we must with confidence look forward to a day of mental and spiritual health, unmarred by racial prejudice, which is a sign and symptom of illness both of mind and of spirit.

Moreover, while it is true that great progress has been made within the churches in bringing about a greater awareness of the demands of brotherhood and in the practice of racially inclusive membership by an increasing number, it must be recorded, to our shame, on this Race Relations Sunday that it is within the churches themselves and in church-related institutions that significant advances need to be made. It is still true that only in exceptional instances do white and non-white Christians worship regularly together. In some church-supported colleges, racial prejudice and discrimination in social life contradict their Christian profession. In many church-related hospitals and homes discriminatory practices still prevail. Is it not strange that religion, which is a force for the healing of the nations, is itself hampered in its influence by the sickness of racial prejudice?

Indeed, it can be said that, judged from the perspective of Christian insight, even the progress made in secular life is belated and far from adequate. The demands of Christian conscience are so clear and unmistakable, the road so straight and unavoidable, and the oft-repeated convictions so unequivocal and compelling, that the genuine satisfactions of partial progress in secular affairs are cancelled out by the continuing condemnation of ourselves for failing to live as children of God, brothers one of another.

Finally, when the whole matter is viewed in world-wide perspective, the healing of the nations calls for a medicine which — up to this moment — we, as Christians, have been unwilling to take. The non-white peoples of the world are unconvinced by a Christianity which accepts a color line. If we really believe that true religion is for the healing of the nations, and if we intend to continue offering to others the leaves and fruits of the Tree which grows beside the River of Life, there is but one appropriate way: we must practice what we preach, match creed with deed, and express in our lives the truths we claim to believe.

* Message of the National Council of the Churches of Christ in the U.S.A., for the 32nd Annual Observance of Race Relations Sunday, February 14, 1954. For the drafting of this Message the National Council of Churches is indebted to Dr. Buell G. Gallagher, President of the College of the City of New York.



The Council's Calendar

January		
3-10	Universal Week of Prayer	
17-23	Church and Economic Life Week	
19-20	General Board	New York, N. Y.
31-Feb. 7	Youth Week	
February		
6-13	Annual Meetings, Division of Christian Education	Cincinnati, Ohio
14	Race Relations Sunday	
March		
2-3	Annual Meeting, Broadcasting and Film Commission	New York, N. Y.
5	World Day of Prayer	
16-17	General Board	
28	One Great Hour of Sharing	
April		
25	National Christian College Day	
May		
2-9	National Family Week	
7	May Fellowship Day	
9	Festival of the Christian Home	
9-14	Church Conference of Social Work	Atlantic City, N. J.
18-19	General Board	
23	Rural Life Sunday	
June		
21-26	Association of Council Secretaries	Lake Geneva, Wis.
August		
14-31	Assembly of World Council of Churches	Evanston, Ill.
28-Sept. 2	General Council, United Christian Youth Movement	
September		
5	Labor Sunday	
21-22	General Board	
26-Oct. 3	Christian Education Week	
Sept.-Nov.	Harvest Festival	
October		
3	World-wide Communion	
8-10 or 29-31	National Convention of Christian Laymen	Cincinnati, Ohio
10-17	Churchmen's Week	
24	World Order Sunday	
27-29	Convocation on the Town and Country Church	St. Paul, Minn.
31	Reformation Sunday	
November		
5	World Community Day	
14	Stewardship Sunday (United Church Canvass)	
16-17	General Board	
28-Dec. 3	General Assembly and Divisional Meetings	Boston, Mass.

GIs Go to Church

The Department of the Army has announced that, during the 12-month period ending June 30, attendance at religious services conducted under army auspices totaled over 20,000,000.

17,413,715 persons attended 324,005 services conducted by army chaplains and 2,811,286 attended 38,632 services conducted by civilian clergymen in army installations.

In the 12 months, chaplains conducted 125,817 religious education sessions for 2,003,044 persons.

Other figures for the army chaplains include: 8,599 marriages, 11,666 baptisms, and 6,603 funerals. Army chaplains also made 126,573 visits to hospitals and participated in 62,680 community relations projects which attracted an attendance of 3,639,222.

During the period covered by the report, chaplains conducted 68,307 Character Guidance Discussion periods with an attendance of 9,569,097. As part of the Character Guidance programs, they also showed 173 films to 18,806 persons.

All of which would seem to indicate that army chaplains are not exactly idle!

Two-Way Integration

(*Continued from page* 13)

spective on life in an interracial college than in a racially segregated campus environment.

Before the interracial project was launched, the National Scholarship Service, of which Richard L. Plaut is executive vice-chairman, conducted a survey to determine how many private colleges, formerly racially restricted, would enroll students of other races. Mr. Plaut said the survey embraced several hundred white and Negro institutions.

In a recent issue *Opportunity News*, published by the Scholarship Fund, spoke of the effectiveness of church cooperation.

"The churches, so far, have been the most productive source of white student applications. The Department of Racial and Cultural Relations of the National Council of Churches and its constituent churches, in this effort, have been most cooperative and helpful."

The Department's executive director, Dr. J. Oscar Lee, is a member of the board of directors of the Scholarship Fund.

The associate director, Rev. Alfred S. Kramer, said "through such projects as this the churches hope to assist in bringing about a greater democracy in educational opportunity."

The Churches and The Creative Arts

By BEATA MUELLER

MORE than 100 theologians, pastors and outstanding laymen in music, drama and the arts have become members of the National Coun-

PROF. EARL E. HARPER
State University of Iowa

cil's enlarged Department of Worship and the Arts.

Chairman of the department's general committee is Dr. Earl E. Harper, head of the school of fine arts at the State University of Iowa. Dr. Harper, a Methodist, formerly was chairman of the Commission on Worship in the Federal Council of Churches.

Serving with him are three vice-chairmen: Prof. Paul Tillich, noted theologian from Union Theological Seminary, New York City; Mr. Alfred H. Barr, Jr., a Presbyterian, U.S.A., layman who is director of collections at New York's Museum of Modern Art; and Rev. Morgan Phelps Noyes, pastor of Central Presbyterian Church, Montclair, N. J.

Recording secretary of the committee is Rev. Philip S. Watters, pastor of Washington Square Methodist Church, New York City.

Inclusion on the committee of Christians who have made outstanding contributions to the arts represents an expansion of the work performed by the former Commission on Worship, it was explained.

As part of the National Council's Division of Christian Life and Work, the Department of Worship and the Arts is founded on the belief that "Christ is Lord of all of life, including the creative expression found in the arts," said Rev. Marvin Halverson, department director.

The department's expanded general committee, Mr. Halverson said, will add to the study of worship and liturgy a concern with the use of the arts in the direct service of the churches and with the religious insight and expression that can be found in literature, drama and other arts in common life.

The general committee will work with six commissions specializing in different areas.

One is the commission on ways of worship, which will study forms of liturgy and corporate worship. Its work, Mr. Halverson emphasized, is not an attempt "to mold worship in the different churches into a common pattern, but to help churches, ministers, and laymen to see their own riches as well as those in traditions other than their own."

The commission on architecture is composed of architects and theologians, a group whose purpose is to work out ways in which church architecture is related to worship.

The commission on art takes in painting, sculpture, the graphic arts and the ecclesiastical crafts, such as stained glass.

"It is of concern to the Church that good religious art be found not only in the church building but in the home," Mr. Halverson commented.

Of the work of the commission on drama, he emphasized that the churches have a stake in seeing that "plays disclose profound realities, not only in church auditoriums, but on the commercial stage."

"Drama," he added, "can be a means of seeing the human situation in Christian terms."

The other two commissions are on music and literature.

In addition to members from the general committee, each commission will also have consultants from its particular field of specialization.

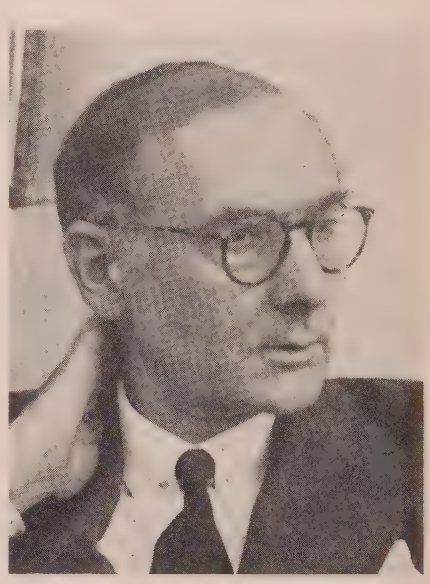
Discussing the membership of the general committee, Mr. Halverson said it included many laymen, distinguished in the arts, whose creative talents have rarely been used by their churches.

This group, he pointed out, will be working in the committee with theologians and with local pastors who have "a practical interest in the use of the arts in their churches."

One of the pastors on the committee is Rev. George Todd, American Baptist minister in the East Harlem Protestant Parish in New York City. The interdenominational parish is trying to use

(*Continued on page* 22)

RAYMOND MASSEY
Stage and Screen Actor

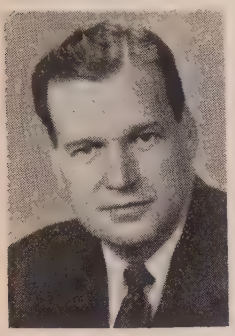


ALFRED H. BARR, JR.
Museum of Modern Art

ROBERT SHAW
Musician and Chorale Director

Council Personalities

An organization chart of the National Council of Churches shows a great number of boards, commissions and other units. The personnel representing the Council's 30 constituent communions totals more than 3,400 clergymen and laymen. In addition, there is a staff of 600, largely concentrated in New York, Chicago and Washington, but including several other cities as "home bases."



LUTON

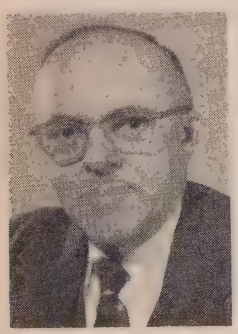
To the newly-created post of Assistant General Secretary for Administration the National Council has called an active Methodist layman who has had nearly 20 years' service with the United States government as an administrator and management consultant.

He is *Johnston E. Luton* who will assist the top executives in the administrative management of the Council and supervise departments that provide general services, such as treasury, budget, personnel and others. Tall, handsome and soft-spoken, Mr. Luton, in his long service in government gained a reputation for ironing out kinks in government machinery and at one time directed operations employing more than 1,100. He was born at Corinth, Miss., and in high school and college days lived at Jackson, Tenn. He is a graduate of Union University at Jackson and took graduate work at American University in the nation's capital.

Mr. Luton chose government for a career and served as business manager in Soil Conservation offices in Jackson, Tenn.; Paducah, Ky.; Bedford, Ind., and Nashville, Tenn., before he was called to Washington as management consultant in the office of the Secretary of Agriculture, in 1943. During the war his business training served the Navy for three and a half years in the Bureau of Supplies and Accounts. He was a lieutenant commander.

He continued with the Department of Agriculture until 1950, when he joined the General Services Administration as the Chief of the management improvement section. For four years he taught organization and methods in the Department of Agriculture's Graduate School. He gained an insight into the business problems of the Church as treasurer and member of the board of the Washington Street Methodist Church in Alexandria, Va.

In the office of *Rev. Lauris B. Whitman,* director of field research for the Council's Department of Research and Survey, the file cabinets bulge with hundreds of detailed sociological surveys dealing with life in the United States. But Mr. Whitman points out that file cabinets are not the final repository for these surveys: copies of the studies are used by church groups at the local, state and national level to help plan programs which meet the needs of the people.



WHITMAN

The scope of the field research surveys is indicated by a sampling of the 14 studies now under way: *Kansas Rural Churches, Chinese Churches* (in the U. S.), *Denominational Attitudes Toward Federated Churches,* and *A Compilation of Christian Education Data.*

Titles of master copies in the field research files range from *Social Participation and Religious Affiliation in Rural Areas* and *The Organization and Practice of Religion in One Small City* to *The Status of Public and Private Large-Scale Housing in New York City as It Relates to the Churches.* All studies to date have been undertaken by request of a unit of the National Council or a state or local council.

Before 1953, Mr. Whitman was instructor in rural sociology and a research associate at Pennsylvania State College. Prior to that, he had directed town and country church work for the Montana Baptist Convention for seven years, and also held rural pastorates in New Hampshire, Vermont and Maine.

His rural pastorates were characterized by active youth programs, public relations programs, local experiments in inter-church cooperation, community service activities and adult education programs.

A minister of the American Baptist Convention, Mr. Whitman was born in West Minot, Maine, in 1909, and holds degrees from Bates College, Andover Newton Theological School and Pennsylvania State College. Mr. and Mrs. Whitman and their two children live in Madison, N. J.

Mrs. Emory Ross, Public Relations Director for the Council's Department of United Church Women, numbers among her varied endeavors on several continents an experience which many American church people might regard with some degree of envy: serving as hostess to Dr. and Mrs. Albert Schweitzer when the world renowned personage and his wife made one of their rare visits to the United States in 1949. Mrs. Ross relates that during the four-day period when the Schweitzers established headquarters at the Ross' New York home, the famous medical missionary and musician, and his wife, received some 400 friends—philosophers, writers, doctors, publishers, organists, organ builders, church and mission people—of all nationalities and all races.

MRS. ROSS

This experience stemmed in part from a visit of the Rosses to the Schweitzers in Africa in 1946. In that year Dr. and Mrs. Ross returned to Africa — where they formerly had served as missionaries —to visit Morocco, French West Africa, Liberia, the Gold Coast, Nigeria, French Equatorial Africa, the Gaboon, and Lambarene—the hospital founded and operated by Dr. Albert Schweitzer.

Dr. and Mrs. Ross first went to Africa in 1918, as missionaries of the Disciples of Christ Church. After 15 years in the Belgian Congo, where their three children were born and where Mrs. Ross taught in the mission school, the Rosses spent five years in Leopoldville—while Dr. Ross served as secretary of the Congo Protestant Council.

Upon their return to the United States, Mrs. Ross became one of the founders of United Church Women, and was its first vice president. Since 1943 she has served as an executive in the national office of United Church Women, directing successively, UCW Christian world missions, World Day of Prayer, Christian social relations, leadership training, and public relations.

Born on a farm in central Illinois, Mrs. Ross studied at Eureka (Ill.) College, the College of Missions and Butler University in Indianapolis, and the University of Chicago. She and Dr. Ross reside in Manhattan. Mrs. Ross names as her chief hobby collecting African art.

Outlook

Anniversary Thoughts 1951 – 1952 – 1953

AN ANNIVERSARY of a happy marriage is always an occasion of congratulatory sentiment and celebration. It is so in the case of the "marriage" that established the National Council of Churches when, three years ago, twelve different interdenominational agencies came together as one. An anniversary is also a natural time for retrospect and for reflection on what the passing years have brought to the new "family."

Looking back over three years of the National Council we gratefully acknowledge the blessing of God upon it and His guidance in its life. In saying this we are not thinking of its more obvious and organizational aspects. We are not, for example, referring to its size, although the number of member communions is now 30 and the Council is numerically the largest religious body in America. Nor are we thinking of the enlargement of its responsibilities, with a resulting increase in its budget, although this is an important fact. We are thinking of the inner spirit and character of the Council. Three things are especially worth noting.

For one thing, the spirit of unity within the Council has been gratifying beyond what could have been predicted. Twelve separate organizations only three years ago – now there are thirteen – they find themselves so closely bound together in mutual reinforcement and in cooperation in the same cause that they feel themselves indissolubly one. The workers who not long ago were members of different staffs rejoice that they now constitute a single staff, bringing a diversity of functions to the service of the whole Church. More important, the churches themselves, as a result of the ampler manifestation of their common interests in the entire range of their life and service, give evidence of a stronger realization that they really are members one of another in the Body of Christ.

A second sign of spiritual vitality is the new interest of the Christian student movement. Prior to the launching of the Council three years ago there had been extensive conversations between spokesmen of the Council and of organizations representing Christian young people in the student world. At that time the youth were hesitant, chiefly because they wondered whether the spirit of freedom and of prophetic witness might be lost in a great "overhead" structure. During the last year, however, the Student Volunteer Movement for Christian Missions has decided to unite with the Council, becoming its Missionary Service department in the Joint Department of Christian Vocation. Still more recently, the United Student Christian Council, made up of the student departments of the Y.M.C.A., the Y.W.C.A. and the denominational agencies, has voted to become affiliated with the Department of Campus Christian Life in the Council. These new relationships between the cooperating churches and the forces of Christian youth in colleges and universities have great possibilities.

In the third place, the National Council is engaging in a constructive process of self-study and self-criticism with a view to making itself the best possible instrument of the cooperating churches. Socrates once remarked that the unexamined life is not worth living. The Council is taking the Socratic wisdom seriously in its own life. Through the generous help of some long-time advocates of Christian unity the Council has been enabled to initiate a series of thoroughgoing studies of its whole organizational structure and functioning before any of the present patterns have become too fixed and rigid.

Reviewing what has happened during three years we would express our anniversary sentiment in the spirit of "Lead, Kindly Light":

"So long Thy power has blessed us, sure it still
Will lead us on."

Christian Action in Industrial Relations

A CLOSE following of the statements and programs of the denominations reveals a continuing concern in the contribution which church people can make toward constructive relations between management and labor. If there has been any change in this interest, it is on the side of increase. But even more significant is the new emphasis on the churches in action in the community. This reveals a realistic insight into the essence of good industrial relations. The basic Christian contribution lies primarily in the insistence that what is always and ultimately involved is *people,*—not people as abstractions or stereotypes, but people deserving of well-being, entitled to justice, and capable of brotherhood.

In negotiations looking toward a contract, industrial relations become momentarily focused on what a few leaders from management and labor do in a dramatic and limited relationship. There is understandably a headline-making quality to these occasions which determine the ground rules for industrial relations. But the game itself is ultimately played in a community, within a company, and on the level of the plant or office floor. Industrial relations have their broad base in the way in which what has been negotiated is to be interpreted and applied within the living context of men at work.

The experiences in which the character and spirit of industrial relations are determined are therefore characteristically local and the long-run impact of the churches—informed, constructive, courageous—must be made in the local community. This local emphasis, stressed in the national assemblies of the churches and illustrated by what churches and church people have been doing and saying in their communities, is set forth in the resource materials for Church and Economic Life Week, January 17-23, 1954.

Most of the ground rules for industrial relations are fixed by voluntary agreement between management and labor; others are established by Congress. Under vigorous discussion both in Congress and in public opinion is the fairness or workability of the Taft-Hartley Act. Opinions about the Act and proposed revisions are, of course, found especially vivid by the

two groups most immediately involved. Among church people are many who are confused, uncertain, and at times biased toward one side or the other. The Department of the Church and Economic Life is making available evaluations of the Taft-Hartley Act and proposals for its revision in letters from two churchmen, one a leading industrialist; the other a national labor official.

This "forum by correspondence" is in line with the basic method by which church people may contribute to industrial relations. The churches provide an opportunity for each major group to tell what is on its mind and to listen to what is on the mind of the other. In the light of these and other facts and in the perspective of what is just to each of them and good for the community as a whole, church people and the public are better able to reach a sound judgment.

An Increasing Concern

WHEN one thinks of progress in race relations there are two basic observations that can be made. First, there is an increasing awareness of the importance of race relations, not only as a factor in the well-being of the nation itself but also as an issue which will influence our position in world affairs. Among the churches the importance of realizing Christian brotherhood in race relations, both within the churches and in society has become one of the foremost challenges to the Christian conscience. Second, as a result of this increased awareness, events which promise improvement are occurring at an accelerated pace.

Those interested in race relations have had their attention focused on the Supreme Court. The cases involved segregation in the public schools. While in recent years the Supreme Court has decided a number of cases regarding the rights of racial minorities, this is the first time that it has focused its attention on the constitutionality of racial segregation *per se*.

At other points on the educational front the walls of racial segregation are crumbling. Within the past year Cincinnati, Ohio, has integrated its schools and Topeka, Kansas, one of the communities involved in the cases before the Supreme Court, voted to eliminate segregation in its elementary schools. It is reported from Cairo, Ill., in its second year of non-segregation in the city schools, that the plan has widespread community acceptance. Following an order given in March 1953 by President Eisenhower calling for integration in all schools completely operated by the federal government, the Department of Defense announced plans to wipe out segregation in state-operated schools on military posts in two years. Also, Louisiana State University admitted its first Negro undergraduate student and Philander Smith College, a Negro Methodist college at Little Rock, Ark., admitted its first white student.

The right to citizenship and its privileges is a basic right in our democracy. One of the signs of progress in race relations is the increased exercise of the rights of citizenship on the part of Negroes in the South. Not only are an increasing number of Negroes voting, but in some places they are being elected to public office. Within the past year five North Carolina cities and towns elected Negroes to their city councils. In the City of Atlanta, Dr. Rufus Clement, the president of Atlanta University, was elected. In four of the North Carolina cities and in Atlanta this is the first time that Negroes have been elected to public offices of these types since Reconstruction Days.

Probably the area in which least progress has been made is the housing of racial minority groups. The 1950 Census on Housing has rightly pointed out that "The worst housing inhabited by colored people is not in the South but in northern cities like New York and Chicago, where the housing situation is entangled in racial segregation, politics and opposition to decent housing by neighborhood improvement associations, real estate associations and profiteers in human misery." Two significant court decisions were rendered in the past year at Toledo, Ohio, and San Francisco, Calif., outlawing segregation in the municipal public housing of those two cities. Probably one of the greatest needs is a program of education and action to eliminate racial segregation in housing in local communities in all parts of the country. On November 18, 1953, the General Board of the National Council of Churches adopted a statement titled "A Statement on the Churches' Concern for Housing" in which it said: "We appeal to all church members to support every sound and reasonable effort to put an end to the exclusion of any person on account of race, color, creed or national origin or ancestry from equal opportunity to rent or purchase housing accommodations with all available facilities and services at equitable cost in any neighborhood."

There is increasing concern on the part of the churches with race relations. The National Council of Churches followed its policy statement renouncing segregation with another statement pledging itself to hold meetings "only where there are facilities . . . open to all participants without regard to race . . ." The Disciples of Christ and the American Baptist Convention adopted similar statements.

At its recent Annual Meeting the Division of Foreign Missions of the National Council of Churches adopted a statement which said in part: "We unite with Christians in many lands in declaring our conviction that discrimination on the grounds of race is inconsistent with the Christian faith." The Home Missions Assembly emphasized Spanish-speaking people.

There is increasing evidence that this concern about race relations is assuming a place of importance in the thinking of people in local churches. In a study of local churches in three denominations it is reported that 9.8 per cent of 13,597 churches are racially inclusive in membership and attendance. In 405 congregations with a membership of 237,476 there were 6,422 persons of minority racial groups. This represents 2.7 per cent of the total members. When compared with previous studies and reports that come into the Department of Racial and Cultural Relations, racial inclusiveness in the churches appears to be a trend that is gaining increasing momentum.

The CHURCHES WORKING TOGETHER

Hold National Family Conference

The National Christian Council of India recently sponsored an All-India Conference on the Christian Home and Family Life — first meeting of its kind in that country.

A message issued by the conference urged that standards of family life be raised and asserted that among social and economic factors which cause disintegration of the Christian home and of society are "caste-consciousness, the dowry system, and the stranglehold of debt." The conference message endorsed marriage counseling and planned parenthood.

Council Warns on Commercial TV

The British government has been requested by the British Council of Churches to exercise caution in any action it takes to bring commercial television to Britain. In a recently released White Paper the government opposed any kind of sponsorship of specific programs by commercial advertisers but said it was examining the possibility of enfranchising another network, in addition to B.B.C., upon which advertisers might buy time without being connected with the programs.

The British church council's statement said it was "not entirely convinced" that such a proposal "would not in practice leave the decisive influence over programs with the advertisers who finance" the network's operations.

Urge Punishment by Courts, Not Congress

At its annual convention in Boston, the Massachusetts Council of Churches issued a public statement urging Congressional investigating committees not to make public names of persons accused of communist leanings "until after the person has been given an opportunity, with aid of counsel, to confront his accusers and to produce witnesses on his own behalf." Pointing out that "it is often as destructive of reputation and livelihood to be publicly branded a communist by a witness before a Congressional committee as by a grand jury indictment," the message asserts that "investigation for purposes of legislation need not and should not involve greater publicity . . . than investigation for purposes of law enforcement."

If after exercising these precautions a Congressional committee is convinced that a crime has been committed or a condition injurious to the public welfare revealed, the statement notes, "its function would seem to be to use the information to frame remedial legislation, not to punish the offender. Punishment is the responsibility of the judicial and executive branches of the government. Whether the alleged offense should be given publicity should be determined, as in other criminal proceedings, by those charged with the task of enforcing the criminal law."

The convention also adopted resolutions opposing the Bricker Amendment to the U. S. Constitution, approving the principle of voluntary participation of clergy in the federal social security system, supporting the United Nations, and endorsing a proposed study of discrimination against minority groups in residential housing "with a view to developing a Christian program of action." The housing study is to be conducted by the council's Social Relations Department.

Sixth Annual Church-Labor Seminar Held

A worker who receives unduly low wages cannot be the kind of Christian the Church would like him to be, a labor official told a church-labor seminar at the CIO national convention in Cleveland. The seminar was co-sponsored by the Cleveland Church Federation and the National Council's Department of the Church and Economic Life. John V. Riffe, executive vice president of the CIO and a member of the Presbyterian Church, U.S., apprised some 30 Ohio pastors and 20 trade union leaders at the seminar that low wage earners are seriously hampered in their religious life because "they have too many problems, too many forced compromises to make, too many hardships placed upon their families."

Church-labor seminars, held at national CIO and AFL conventions for the past six years, have been sponsored by the church and economic life department in cooperation with local church councils.

Council Group Spends Week at UN

The Indiana Council of Churches last month sponsored a week's visit to the United Nations for members of its constituent churches — the first of such duration sponsored by a church council. During five days on UN home ground, the delegation of 65 Hoosiers heard talks by members of the U. S., Indian, Yugoslavian and Indonesian delegations to the UN, and by UN assistant secretary general Dr. Andrew W. Cordier. On the final day the Indiana group gathered together with a panel of experts to consider how best they could use their week's experience back home. They agreed to help develop a better informed local citizenry by getting the facts on foreign affairs and making these facts known in local organizations, and by urging hometown newspapers and radio stations to carry more United Nations news.

"Top Six" Problems Named

A city-wide meeting of Christian social action groups in the New York City area, first of its kind, was convened recently under auspices of the Protestant Council of the City of New York.

The conference named as the "top six" social action problems on which they will concentrate during 1954: organizing local churches for community action; breaking local race discrimination, especially in private housing; educating local church members in citizenship responsibilities, with emphasis on political party activity; working for extension of low-cost, better housing; stopping extension of gambling; promoting a greater interest on the part of local church people in international affairs and in the 1954 meeting of the World Council of Churches in Evanston, Ill.

Oregon Council Cited by AVC

The Oregon Council of Churches is a recipient of one of the 1953 Freedom Awards of the American Veterans Committee, for its contributions to "a more democratic and prosperous America and a more stable world." The Council was cited by the AVC for its work among the 40,000 migratory farm workers in Oregon.

In the citation the AVC notes that "in Oregon, the principal organization that has attempted to meet some of the physical, educational, social, recreational, and religious needs of migratory people is the Oregon Council of Churches. . . . In addition to administering to the religious needs of these people the Council of Churches' program has stressed improved sanitary conditions, adequate health measures, educational facilities and recreational opportunities. All of the Council of Churches' activities are carried on without any form of racial or religious discrimination."

Foreign Missions

(*Continued from page 4*)

Mr. J. Benjamin Schmoker, Committee on Friendly Relations among Foreign Students, urged that U. S. church members serve as "unofficial ambassadors" to the 35,000 foreign students now in American schools and universities.

At its closing session the Assembly adopted resolutions that urged:

Full restoration of Point Four aid to underdeveloped areas on a basis divorced from defense.

Full U. S. support of similar technical assistance under the United Nations.

The conference also recommended that:

The United Nations, firmly backed by the U. S., find ways to end Arab-Israel tensions imperiling world peace.

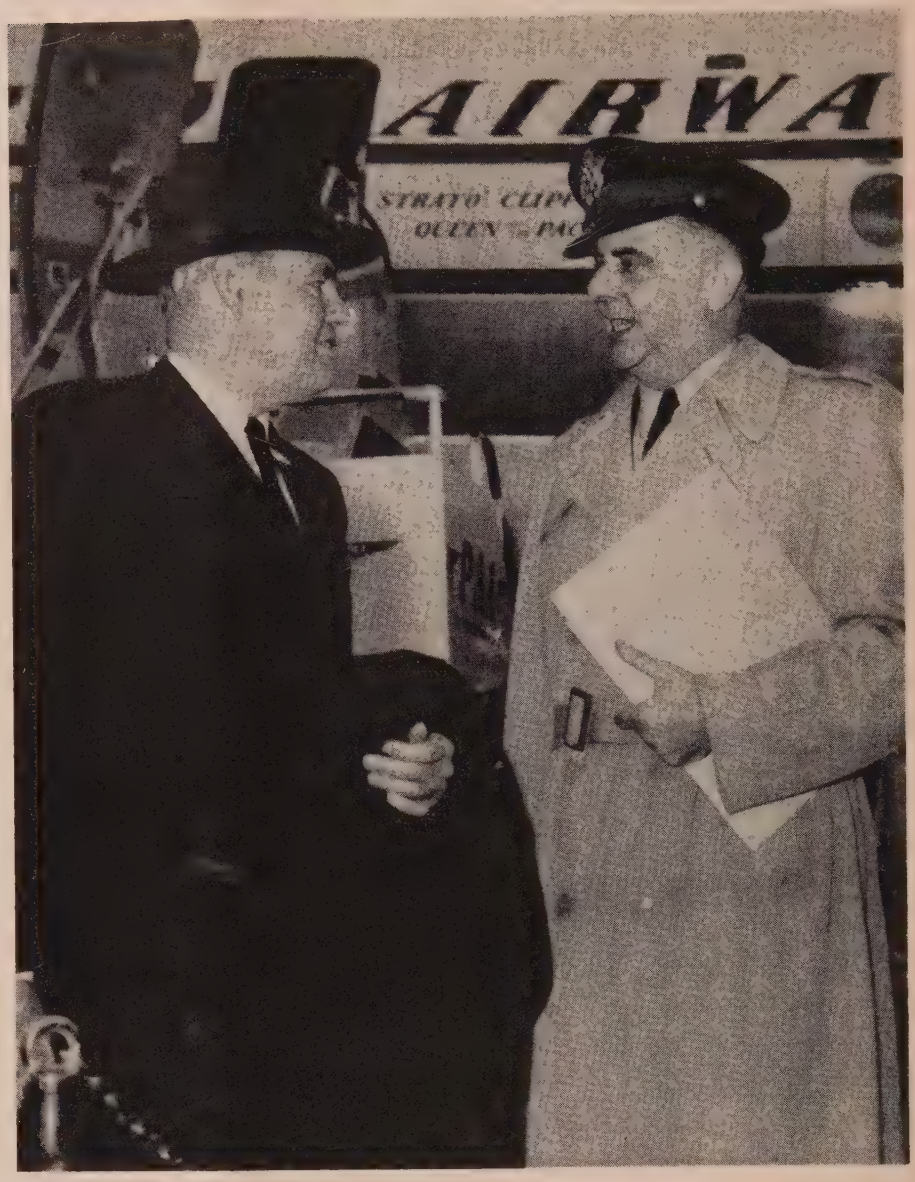
The U. S. continue full cooperation with the United Nations in trying to solve the problem of stateless refugees.

In a statement on racial relations, the Assembly declared that discrimination is "inconsistent" with the Christian faith. The delegates aligned themselves with the view that where resurgent people are struggling for independence, the orderly transition from colonial to self-governing status should be carried resolutely to completion.

However, self-government is not enough, the statement continued. The churches must "commit themselves anew to the task of preparing men and women for the responsibilities of freedom, through liberation of their bodies from hunger and disease, their minds from ignorance and fear, and their hearts from sin and death, into the glorious life and liberty of the children of God."

The Assembly named three new officers for the National Council's Division of Foreign Missions: Dr. Rolf A. Syrdal, Minneapolis, Minn., first vice-chairman; Dr. E. K. Higdon, Indianapolis, Ind., second vice-chairman; and Miss Helen M. Shirk, New York, recording secretary.

Council President on Christmas Visit



Bishop William C. Martin as he stepped from his plane at Haneda Airport, Tokyo, and was greeted by Chaplain (Colonel) James T. Wilson, U.S.A., Staff Chaplain, U. S. Army in the Far East. The Bishop thereafter bounced by jeep over wintry roads, touring army installations in Japan and Korea, meeting as many units as possible and carrying special holiday messages from the American people to the G.I.s. He preached his way across the peninsula of Korea and delivered a Christmas sermon that was broadcast to all troops over the U. S. Army network. The Bishop told the troops not to think of themselves as defending merely the 150-mile line across Korea, but rather to consider themselves as defenders of the anti-Communist line around the world. The Bishop also visited Christian leaders and institutions in Japan and Korea. Before leaving from Los Angeles, Bishop Martin was honored at a breakfast at the Biltmore Hotel, given by 250 representatives of 30 Protestant, Catholic and Jewish organizations, under leadership of the Church Federation of Los Angeles, Dr. Forest C. Weir, executive director.

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"A Brand New Impact"

Michigan Church Officials Studying Plans for a New Strategy for Protestantism for the Entire State. Left to right, Rt. Rev. Richard S. Emrich, Bishop of the Episcopal Diocese of Michigan and president of the Detroit Council of Churches; Rev. E. J. Soell, pastor of the Evangelical and Reformed Church of Port Huron, Mich., and president of the Michigan Council of Churches, and Dr. G. Merrill Lenox, executive director of the Detroit Council of Churches and executive secretary of the Michigan Council of Churches.

More than 3,000 Protestant and Eastern Orthodox congregations and more than 30 county and local councils of churches in the State of Michigan will now be brought into closer relationship. The first step in the movement for a more united Protestantism in the state is the appointment of Dr. G. Merrill Lenox, executive director of the Detroit Council of Churches, as chief executive of the Michigan Council also.

The history of the Michigan Council of Churches goes back 92 years to the first annual convention of the Michigan Sunday School Association, in 1860. Six years later, the Sunday School Association became the Michigan Council of Religious Education, which soon merged with the Michigan Council of Churches.

The objective of the movement is to bring the various organizations into a more closely integrated pattern of service without infringing upon the autonomy of any group. A study will be made to ascertain ways and means of organizing every section of the state into a strong interdenominational unit so that the Protestant churches can speak with a more effective united voice and strive toward a united goal.

In accepting the position, Dr. Lenox expressed his faith in the denominational leaders, pastors, lay leaders, officers and staff members of the various councils of churches and units of United Church Women. With their wholehearted cooperation, he said, "Protestantism can make a brand new impact upon the state."

The relationship does not in any way affect Dr. Lenox's present position as executive director of the Detroit Council of Churches. It is planned to relieve him of some of his routine duties so that he can devote more attention to basic policy matters.

Dr. Lenox came to Detroit six and a half years ago from a national staff position with the American Baptist Convention. Before that, he served in successful pastorates in Youngstown, Ohio, and Minneapolis, Minn. He is the regular Detroit correspondent for the *Christian Century* and a contributor to denominational and interdenominational journals. He has a weekly radio program, "Religion in Action," on WJR in Detroit and appears on other radio and television programs.

Excellence in Reporting News of Religion

The 1954 Supple Memorial Award of $100 will be given for excellence in reporting the news of religion in the secular press during 1953.

Any reporter employed by a U.S. secular newspaper, news magazine, or wire service is eligible for this award, except officers and managers of the Supple Memorial Fund and officers and executives of the Religious Newswriters Association which established the award.

Entries should be sent on or before February 1, 1954 to Robert D. Whitaker, Religion Editor, *Providence Journal,* Providence 2, R. I.

The award was established in honor of James O. Supple, church editor of the Chicago *Sun-Times,* who was killed in a plane crash while flying to Korea to serve as a war correspondent.

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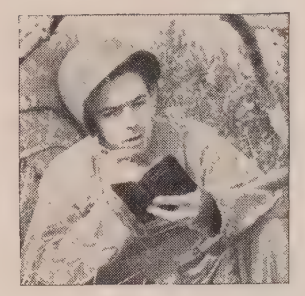

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The Churches and the Arts

(*Continued from page* 15)

historic forms of worship in ways which are meaningful for a Christian witness in an area largely untouched by traditional Protestantism.

The services of the Department of Worship and the Arts, Mr. Halverson pointed out, are designed for three groups: the local churches, denominations and cooperative agencies, and the "men and women of talent who stand ready to serve God with their creative gifts."

Committee members include church men and women who are creative in many specialized fields.

Members from the world of music include director Thor Johnson of the Cincinnati Symphony Orchestra; a member of the Moravian church; Robert Shaw, Disciples of Christ layman who is director of the Collegiate Chorale and the Robert Shaw Chorale groups; and Dr. Hugh Porter, head of the School of Sacred Music at Union Theological Seminary, New York City.

In the field of liturgical scholarship are, among others, Rev. Georges Florovsky, of St. Vladimir's Russian Orthodox Seminary, New York City, and Dr. Luther D. Reed, chairman of the Joint Commission on the Liturgy and Hymnal, composed of representatives from eight Lutheran church bodies.

Architectural specialists include Walter Taylor, director of education and research, American Institute of Architects, Washington, D. C., an Episcopalian, and Douglas Haskell, Congregational Christian layman, who is editor of *Architectural Forum* in New York City.

In art, in addition to Alfred Barr, members include Perry Rathbone, director of the Art Museum of St. Louis, an Episcopalian; Wolfgang Stechow, Oberlin College, Oberlin, Ohio, art historian and editor of the *College Art Bulletin,* a Congregationalist.

Committee members in the theatre include stage and screen actor Raymond Massey, an Episcopalian, and Norris Houghton, a Presbyterian, U.S.A., layman, who is director of the Phoenix Theatre, a New York group formed to produce important plays which are rarely produced in the commercial theatre.

In literature and allied fields, members include: literary critic Cleanth Brooks, Episcopalian, of Yale University; Henry R. Luce, Presbyterian, U. S. A., publisher of *Time* and *Life;* Roger Ortmayer, Nashville, Tenn., editor of the Methodist student magazine, *Motive,* and Professor Amos Wilder, Congregational Christian, of Chicago Theological Seminary, a New Testament scholar, poet and literary critic.

Books Received

A Sober Faith, *G. Aiken Taylor*, The Macmillan Co., New York, N. Y. $2.00

Beyond Anxiety, *James A. Pike*, Charles Scribner's Sons, New York, N. Y. 2.75

My Ghandi, *John Haynes Holmes*, Harper & Bros., New York, N. Y. 2.75

In Parables, *Clovis G. Chappell*, Abingdon-Cokesbury, Nashville, Tenn. 2.00

Mandate to Humanity, *Edwin McNeill Poteat*, Abingdon-Cokesbury, Nashville, Tenn. 3.75

The Interpreter's Bible, Vol. 2, Abingdon-Cokesbury, Nashville, Tenn. 8.75

Be Still and Know, *Georgia Harkness*, Abingdon-Cokesbury Press, New York, N. Y. 1.25

Reflections on Life, *Alexis Carrel*, Hawthorn Books, Inc., New York, N. Y. 3.00

Religion for Vital Living, *Thomas S. Kepler*, The World Publishing Co., Cleveland, Ohio 2.50

Sex and Religion Today, *Simon Doniger*, editor, Association Press, New York, N. Y. 3.00

The Student Prayerbook, *John Oliver Nelson*, editor, Association Press, New York, N. Y. 2.00

The Return of Germany, *Norbert Muhlen*, Henry Regnery Co., Chicago, Ill. 4.50

The Catechism of Life, *William Charles Jacobs*, The Christopher Publishing House, Boston, Mass. 2.00

The Minister's Personal Guide, *Walter E. Schuette*, Harper & Bros., New York, N. Y. 2.95

Making Men Whole, *J. B. Phillips*, The Macmillan Co., New York, N. Y. 1.50

The Man in Leather Breeches, *Vernon Noble*, Philosophical Library, Inc., New York, N. Y. 6.00

The Mature Woman, *Anna K. Daniels*, Prentice-Hall, Inc., New York, N. Y. 3.95

Jesus and Youth, *William Franklin Bruce*. Exposition Press, New York, N. Y. 3.00

Letters on Art and Literature, *Francois Mauriac*, Philosophical Library, Inc., New York, N. Y. 3.00

Puritan Sage, *Vergilius Ferm*, editor, Library Publishers, New York, N. Y. 7.50

Youth Explores the Bible, *David R. Piper*, W. A. Wilde Co., Boston, Mass. 2.50

Recreation for the Aging, *Arthur Williams*, Association Press, New York, N. Y. 3.00

How to Solve Your Problems, *Faris D. Whitesell*, Zondervan Publishing House, Grand Rapids, Mich. 2.00

Plays and Pageants for Many Occasions, *Ernest K. Emurian*, W. A. Wilde Co., Boston, Mass. 2.50

The Gospel and The Gospels, *Julian Price Love*, Abingdon-Cokesbury, Nashville, Tenn. 2.75

Immortal Tidings in Mortal Hands, *Arthur J. Moore*, Abingdon-Cokesbury, Nashville, Tenn. 1.75

Today's Good News, *Alvin E. Bell*, The Muhlenberg Press, Philadelphia, Pa. 1.75

You Can Llve Forever, *A. T. De Groot*, editor, Purnell & Sons, Ltd., London 2.00

Uniform Lesson Commentary 1954, *William M. Horn*, editor, Muhlenberg Press, Philadelphia, Pa. $2.75

War, Communism and World Religions, *Charles S. Braden*, Harper & Bros., New York 3.50

The Optional God, *Stephen F. Bayne, Jr.*, Oxford University Press, New York, N. Y. 2.45

The Story of Jesus, *Theodore Parker Ferris*, Oxford University Press, New York, N. Y. 2.30

Living in Four Dimensions, *Gaston Foote*, Fleming H. Revell Co., Westwood, N. J. 2.00

On Vesper Hill, *Robert A. Lapsley, Jr.*, John Knox Press, Richmond, Va. 2.00

Pathways of Prayer, The Christian Education Press, Philadelphia, Pa. 1.50

The Recovery of Family Life, *Elton and Pauline Trueblood*, Harper & Bros., New York, N. Y. 1.50

The Douglass Sunday School Lessons 1954, Earl L. Douglass, The Macmillan Co., New York, N. Y. 2.95

The Greatest Faith Ever Known, *Fulton Oursler* and *April Oursler Armstrong*, Doubleday & Co., Inc., New York, N. Y. 3.95

The Kingdom of God, *John Bright*, Abingdon-Cokesbury, Nashville, Tenn. 3.75

The Church and Social Responsibility, *J. Richard Spann*, editor, Abingdon-Cokesbury, Nashville, Tenn. 2.75

War's Unconquered Children Speak, *Alice Cobb*, The Beacon Press, Boston, Mass. 3.50

The Church We Love, *Wilbur LaRoe, Jr.*, Abingdon-Cokesbury, Nashville, Tenn. 1.25

The Sun and the Umbrella, *Nels F. S. Ferré*, Harper & Bros., New York, N. Y. 2.00

Sermons Preached at Harvard, *Willard L. Sperry*, Harper & Bros., New York, N. Y. 2.00

Young People in Your Church, *Herbert Carleton Mayer*, Fleming H. Revell Co., Westwood, N. J. $2.50

Toward the New Testament of the Future, *Henry William Berger*, Exposition Press, New York, N. Y. 5.00

Tarbell's Teachers' Guide, *Frank S. Mead*, Fleming H. Revell Co., Westwood, N. J. 2.50

Treasure of Free Men, *Millicent J. Taylor*, Harper & Bros., New York, N. Y. 1.50

Careers for You, *Erma Paul Ferrari*, Abingdon-Cokesbury, Nashville, Tenn. 2.00

Within These Borders, *John R. Scotford*, Friendship Press, New York, N. Y. 2.00

A Light Unto My Path, *Wallace Fridy*, Abingdon-Cokesbury, Nashville, Tenn. 1.50

Understanding Boys, *Clarence G. Moser*, Association Press, New York, N. Y. 2.50

All God's Children, *James Keller*, Hanover House, Doubleday & Co., Inc., New York, N. Y. 2.00

The Serpent and the Satellite, *F. Alfred Morin*, Philosophical Library, New York, N. Y. 4.75

Partners in Prayer, *Charlotte Marvin Clough*, editor, Doubleday & Co., Inc., Garden City, N. Y. 2.95

Christian Realism and Political Problems, *Reinhold Niebuhr*, Charles Scribner's Sons, New York, N. Y. 3.00

Psychology of Pastoral Care, *Paul E. Johnson*, Abingdon-Cokesbury, Nashville, Tenn. 4.75

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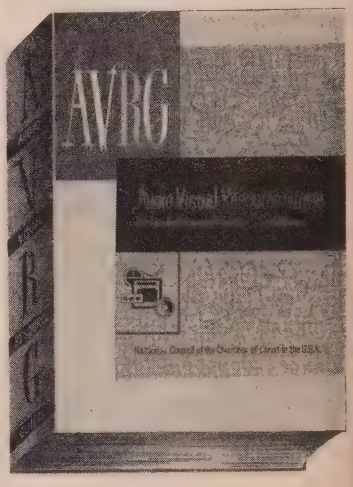

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BOOKS

The Churches and the Kinsey Report

By PAUL L. TILDEN

Sexual Behavior in the Human Female

By KINSEY, POMEROY, MARTIN AND GEBHARD, W. B. Saunders Company, Philadelphia and London, $8.00.

According to a number of observers the study of which *Sexual Behavior in the Human Female* is a partial report may rank in ultimate significance with the work of Darwin and Freud. This opinion arises from an appreciation for the scientific resources employed in the study and the importance of the area of human behavior under consideration.

The research staff responsible for the study included persons trained in biology, psychology, anthropology, and social sciences, law, statistics, and other areas.[1] The study has had the continuous approval of the administrative and professional staffs of Indiana University. It has received increasing substantial support from the Committee for Research on the Problems of Sex of the National Research Council, an agency of the National Academy of Science. In addition to the findings of its own research program, the Kinsey study incorporates the results of a number of correlated studies and research projects.

The study has been made in an area of human behavior of vital importance to the health, welfare, and even existence of all. In spite of its importance, however, it is one in which there existed, prior to the study, an appallingly small amount of objective data. It is, moreover, an area exceedingly difficult for study for many obvious reasons.

Of particular importance to the churches are a number of implications of the report.

Perhaps the first of these is the fact that it brings into open discussion matters which have customarily been maintained in individual privacy or, at most, restricted to the confessional or intimate professional interview. Many persons reading the report may react rather violently to this exposure of sexual mores and feel that the Kinsey report should never have been published. Over against this are clear evidences within our social structure that the biological aspects of human living cannot be ignored without serious consequence and must receive increasing objective consideration.

Recent developments in social thinking have made possible the type of frank communication upon which these studies depend. The Committee for Research lists these developments as "(1) woman's progressive sexual and economic emancipation; (2) the all-pervasive influence of Freud's views and discoveries; and (3) the exposure during the World Wars of millions of American youth to cultures and peoples whose sex codes and practices differ greatly from those in which they had been reared."[2]

Interest in this report will further serve in bringing the patterns of sexual behavior out into the open where they may be studied and evaluated.

The churches may find this type of procedure helpful in developing a new awareness of the magnitude of the need for making a significant contribution to this confused but vital segment of human behavior.

Another implication of the report of importance to the churches is the suggestion sometimes implied that because a particular type of behavior is characteristic of a majority or imposing proportion of the population, it is therefore to be considered as acceptable or normal, or right. This is a double pronged consideration involving both a statistically critical and philosophical evaluation.

In considering a statistical evaluation there is much doubt as to whether or not Dr. Kinsey has been able to present a picture of the prevailing and representative American sexual mores. His own misgivings on this score are apparent in statements concerning his objective and achievements.

The stated objective of Dr. Kinsey "is a study of sexual behavior in (within) certain groups of the human species, *Homo sapiens.* It is obviously not a study of the sexual behavior of all cultures and of all races of man. At its best, the present volume can pretend to report behavior which may be typical of no more than a portion, although probably not an inconsiderable portion, of the white females living within the boundaries of the United States."[3]

Obviously such a study cannot be said to represent the total mores of the feminine population of the United States. Dr. Kinsey himself is the first to admit this when he says, "We have had to be content with making a progress report on what we have been able to accomplish to date." In the light of this statement the findings of the study must be considered as directional and limited rather than complete and definitive. With this clearly in mind, it is fair to point out several limitations of the

[1] *Sexual Behavior in the Human Female,* page 92.

[2] ibid. page 4

[3] ibid. page 4

(*Continued on page* 26)

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(*Continued from page* 25)

cumulative statistical picture.

These limitations can first be seen in the inadequacy of the sampling to present anything like a completely representative picture of the American feminine sexual mores. Putting Dr. Kinsey's statistical tables together, it is possible to arrive at a roughly approximate picture of what the median sampling would look like if personified. Such an individualized sample would turn out to be a white woman, born between the wars, educated well above the norm for the United States, belonging to the white collar or semi-professional class, and considering herself a Protestant. She would be a dweller in one of ten northern states with a most likely residence within an area which could be included within a circle which would touch southwestern New York and northwestern Pennsylvania. Such a person would not represent the average American woman.

The discrepancies are pointed out by Dr. Kinsey when he lists important segments of the American population not adequately represented, as follows:[4]

"Age groups over 50, Educational level 0-8 (with only grade school education), Educational level 9-12 (high school), especially among individuals over 40 years of age, Previously married females, now widowed, separated or divorced, All Catholic groups, especially among older females, Devoutly Jewish groups, Laboring groups (classes 2 and 3), especially among older females, All rural groups, Individuals born before 1900, Groups originating in the Southeastern quarter of the country, from the Pacific Northwest, and from the high plains and Rocky Mountain areas." A study of these groups admittedly inadequately represented in the sampling suggests that, for the most part, they are groups likely to be much more conservative and more strongly dominated by religious factors. Inclusion of proportionate data from such groups would undoubtedly radically change the overall composite picture.

Another evidence of inadequacies in the sampling is suggested by the fact that 92 per cent of the sample have had some high school education or beyond. Kinsey minimizes the significance of this facts indicating that marked differences were not found between high school and other educational levels. It should be suggested, however, that the most likely differences might be found in those whose educational achievement is below the high school level. According to the 1950 United States Population Census the median educational achievement for white females 5 to 24 years of age is 7.5 grades. This would suggest that any sample 92 per cent of which is above this median could not represent the United States population.

Other outstanding discrepancies are observable in the list, such as the inadequate representation of age groups over 50. According to the United States Population Census, ours is an aging population with a median moving toward the higher age brackets. This section of the population is notably conservative and adequate representation again would change the overall statistics.

[4] ibid. page 36

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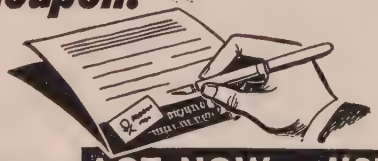

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Another phase of the report in which religious leaders will be interested is found in certain philosophical considerations. In a preliminary disclaimer of other than objective factors in the study Dr. Kinsey refers to "the material origins of all behavior."[5]

In spite of the necessarily objective interest of the study it is interesting to note that almost every table indicates that religious affiliation is an important determinant in the choice of patterns of sexual behavior. Moreover, the power of the determinant can be correlated with the admitted degree of relationship with the churches. Dr. Kinsey seems to have definitely established statistical evidence that religion is pertinent to the determination of the pattern of sexual behavior.

The admitted relevance of religion points to the fact that although sexual behavior as such rests upon a biological structure, it is subject to cultural and spiritual conditioning and control in the human species. These controls are, therefore, of determinative significance. Any generalizations or appraisals of sexual behavior which are based only on a study of biological factors or which imply that these are solely determinative, are incomplete and misleading.

A helpful contribution of the report is its documentation of the effectiveness of what might be called spiritual factors. Conversely, the report may be harmful if the importance of these factors is lost in the mass of biological observations. Because of the great popular interest in the report, it will be important for the churches to see that these facts are not obscured.

[5] Ibid. page 8

The churches are certainly on the list of those concerned with the results of the findings of the Kinsey studies. This does not mean that religious leaders are ready to accept uncritically the findings of the study at this stage. They will recognize inadequacies of the sampling but they will at the same time be wise to acknowledge that although these findings are not definitive, they are directional. They indicate, for example, that a significant proportion of the population, including all ages, and coming from a social stratum which usually exerts a statistically disproportionate leadership in determining ultimate social direction, is having severe difficulty in satisfactorily managing its emotional life. They further indicate that religion can assume a responsible role in this important area of human life. This material both constitutes a challenge to the churches and presents a mass of detailed information from which religious leadership may re-evaluate the programs of the churches.

There are evidences that the churches are already aware of the problems involved. In order to meet the challenge presented, many churches are making efforts to orient their work more closely about the needs of persons. Theological seminaries engaged in the task of training young clergy are giving new emphasis to study programs which will lead to a better understanding on the part of the clergy of the dynamic factors in human personality. They are including extensive courses in psychology, along

(*Continued on page 28*)

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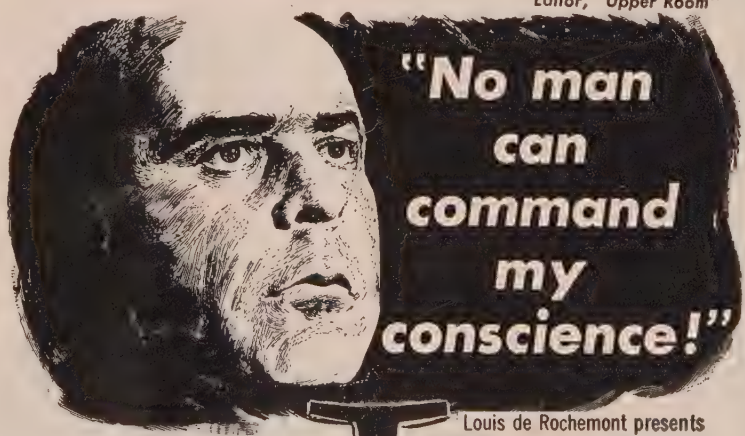

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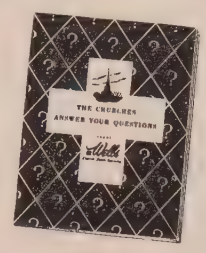

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(*Continued from page 27*)

with specific training in the philosophy and techniques of pastoral counseling. Several thousand Protestant clergymen have received clinical training in general and mental hospitals and penal and correctional institutions, the objective of which is to better equip them for helping people meet the stresses of modern living. A number of individual churches have established open door clinics to which people may come and receive the benefits of marriage and personal counseling and other co-ordinated professional services.

The publishing of such objective data as the Kinsey report will undobutedly stimulate the churches to further activity in developing a program more closely related to the needs of persons.

Hymns for Children and Grownups

Edited by Lee Hastings Bristol, Jr., and Harold W. Friedell, Farrar, Straus and Young, New York, $3.75.

There is a prayer at the start of this book which reads in part: "Grant that this book of hymns may bring together whole families — young and old alike — so that the world may be brighter for the sound of Thy praise."

And that is just what this attractively illustrated book is capable of doing. It is a collection of 185 hymns of all denominations, old favorites and new, hymns of many lands, and many modern poems set to music for the first time.

The hymns were tested on a panel of children to make sure they "said something" to them. The response of the children is best summed up by the little girl who said, "It was fun! . . . Gee, but I'd like to sing like that all year 'round!"

Hymns for Children and Grownups was written primarily for family worship, and can easily become a delightful part of family life, helping grownups and children alike to "make faith a happy thing."

Mr. Bristol is advertising manager of the Bristol-Myers Products Division, and one of the leaders in the Hymn Society of America, and Mr. Friedell is organist of St. Bartholomew's Church, New York City, and a member of the faculties of the Union Theological Seminary School of Sacred Music and the Guilmant Organ School.

—Mary E. Hillman

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Philanthropy's Role in Civilization

By Arnaud C. Marts, Harper & Bros., New York, $3.00.

Arnaud C. Marts, president of Marts and Lundy, Inc., one of the best known fund raising organizations in the United States, has given us in this book his personal philosophy and experience in the field of fund raising.

The firm of Marts and Lundy has most recently come into prominence in connection with the organization of the now famous "Sector Plan" of the American Baptist Convention, a detailed plan for the every member canvass which has resulted in an average of 49 per cent increase in pledged giving through the envelope system in local churches all over the country. While the firm devotes a major share of its attention to colleges and universities, it has raised money also for many churches and hospitals.

The book itself is somewhat in the nature of a scrapbook. Chapter I defines philanthropy as "the love of mankind," which Mr. Marts finds rooted in all great religions, but especially in Christianity.

Chapter II considers a number of biographies of great philanthropists: Washington Duke, Charles M. Hall, Claud H. Foster, Daniel C. Roberts.

Section Two deals with the fruits of philanthropy in voluntarily supported institutions: colleges, hospitals, social work agencies and four or five other specialized types of humanitarian service. Voluntary support provides the flexibility needed in meeting new situations of human need, in the opinion of Mr. Marts.

In Section Three, Mr. Marts shows that the church is the chief agency which teaches systematic giving. Giving for human welfare is a necessary part of the basic philosophy of Christianity.

Modern methods of fund raising as employed by most professional organizations are discussed in Section Four. These include, in most cases, a full-time public relations or development director, an intensive campaign every five to ten years, and a continuing program of stimulating bequests. The executive head of an institution such as a college president, has an inescapable responsibility in fund raising. A new profession, that of the professional fund raiser, has arisen to offer expert guidance for voluntarily supported institutions. In 1935 the professional fund raisers organized the "American Association of Fund Raising Counsel" to set up standards for the profession.

Many people feel that the modern system of graduated income tax has the effect of destroying the roots of philanthropy in America. In a careful analysis of giving over the last thirty years, Mr. Marts shows that the decade of the 1950s may be expected to exceed by far the decade of the 1920s in philanthropic contributions. The tax laws have changed, not destroyed, giving habits.

Section Six shows what may be expected in giving through philanthropic foundations, corporations, and increased individual support from small donors.

On the basis of his experience the last thirty years, Mr. Marts feels strongly that the future is bright for American philanthropy because the ideal of voluntary support is so firmly rooted in the American tradition.

This book is a must for all persons interested in the voluntary support of Christian institutions in the United States of America.

—T. K. Thompson

My Gandhi

By John Haynes Holmes, Harper and Brothers, New York, $2.75.

John Haynes Holmes first saw the name of Gandhi in an article in the *Hibbert Journal,* by Sir Gilbert Murray, in 1918. Then began an association which Dr. Holmes has summed up with the words: "My real life as a teacher began with Gandhi. . . . He saved me."

This is a personal portrait in the pattern of William Dean Howells' "My Mark Twain." Thus it is not a rounded biography, but an offering of personal confession of friendship. Nevertheless, through such an offering, much of the life and work of the great man of India is revealed.

Dr. Holmes saw Gandhi in India but a few months before the martyrdom. He experienced again the loving kindness of the great teacher, whom he had come to visit. He also saw the mysterious influence of Gandhi in a prayer meeting and in all associations.

The book is written in the poetic prose for which Dr. Holmes is distinguished.

—Benson Y. Landis

(*Continued on page* 30)

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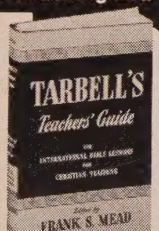

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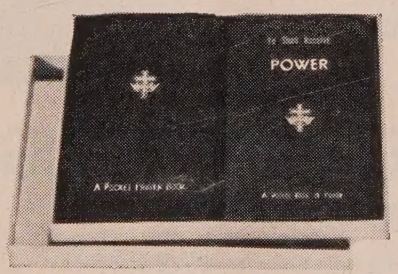

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BOOKS

(*Continued from page 29*)

Faith Builds a Chapel

By WINIFRED C. BOYNTON, Reinhold Publishing Corporation, 1953, $8.50.

Thousands of people come from far and wide to the summer estate of Mr. and Mrs. Boynton in Door County, Wisconsin. They come to visit a small 15th cenutry Norwegian Chapel — to gain inspiration and to marvel at the unique carvings and paintings in this Chapel which was "built for the glory of God."

Faith Builds a Chapel tells the story of the Chapel, taking the reader through the nine years of labor and love Mrs. Boynton and her husband put into it — from the time Mrs. Boynton conceived the idea of the Chapel, to its completion.

The story of the work, as they met challenge after challenge, the description of the carvings and paintings, and the explanation of the meaning of many of the carved symbols, makes fascinating reading.

But the most thrilling thing about the building of this Chapel is the fact that it was not just a task the Boyntons set for themselves — something to be accomplished and forgotten — it wove itself into their lives and became a part of them and of their family. While building it, Mrs. Boynton says, "We became aware that in reality the Chapel was building us."

Mrs. Boynton has illustrated her book beautifully, with many pages of detailed pencil drawings and several full-color plates.

Faith Builds a Chapel not only describes an exciting adventure — it *is* an exciting adventure.

Mrs. Boynton comes from a Norwegian ancestry and a religious background. For a short time before her marriage, she studied art at the Chicago Art Institute. She also started on a musical career, which ended when she suffered a hearing impairment as a result of a severe illness.

From her childhood on, her life has been filled with religion, art, music and civic and charitable work. The decision to build a Norwegian chapel in the woods may be traced back partly to her Norwegian ancestry, partly to her religious background.

—MARY E. HILLMAN

Live With Your Emotions

By HAZEN G. WERNER, Abingdon-Cokesbury, Nashville, $2.50.

This is a book which suggests methods for bringing the emotional factors of living under more satisfactory direction. Its orientation is from the standpoint of Christian doctrine rather than psychological analysis.

Hazen G. Werner is a Bishop of The Methodist Church. Prior to his election, he operated a "Personal Trouble Clinic" as a Detroit pastor.

—PAUL L. TILDEN

Living God's Way

By REUBEN K. YOUNGDAHL, T. S. Denison & Co., Minneapolis, Minn., $2.75.

This book by the pastor of Mt. Olivet Lutheran Church in Minneapolis, contains a daily devotion for each day of the year.

Individuals will find it most stimulating for their daily devotions and families will find it valuable in keeping the family altar interesting and helpful.

The book is filled with illustrations. Every devotion has at least one appropriate illustration which will hold the attention of children. I recommend this book without any reservations.

—JESSE M. BADER

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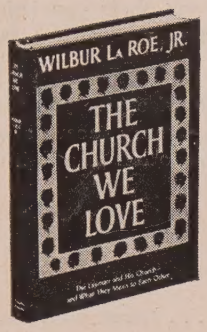

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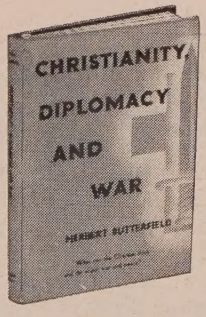

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